

TWO TREATISES.

The first,
Of the Nature and Practise of
Repentance.

The second,
Of the Combate of the Flesh
and Spirit.



LONDON,
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1621.

2

Of the Nature and Powers of

Of the Nature and Powers of



Printed by John Johnson, 1785



¶ To the Reader
whosoever.

God hath bestowed on vs
great prosperity and peace,
with plenty of all temporall
blessings that heart can wish for
many yeares in this land.

Prosperity abused hath beene
the occasion of many grievous sins
against the first and second Table:
specially of Atheisme, neglect of
Gods worship, contempt of the
word, prophanation of the Sab-
bath, abuse of the Sacraments,
&c.

These and such like sinnes haue
long called downe for iudgements
from Heauen upon vs: and the
rather because the preaching of
the word hath little preailed to
bring vs to any amendment of life.

A 2 Whereupon

The Epistle.

Whereupon God hath now begun
to cause his iudgements to seaze
vpon vs, specially plague and pe-
stilence: and that euen in the very
principall part of the land: where-
by he himselfe doth (as Iob saith)
Round vs in the eare, and preach

Ioh. 36. 15. repentance to vs.

Wherefore it standeth vs now in
hand, if ener, to looke about vs: and
if we haue not repented, to be-
ginne to repent: if we haue in for-
mer time repented, to do it more
earnestly.

If so be that we shal harden our
hearts both against his word and
iudgements, and put farre from vs
the euill day: vndoubtedly we must
needes looke for iudgements farre
more terrible then ener wee felt as
yet, if not eternall destruction. Let
vs bee aduised by the old world,
who made light of Noahs war-
ning, & were drowned in the flood:
by

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by Lots sonnes in law, who tooke
their fathers counsell for mockage
and were burnt with fire and brim-
stone from Heauen: by the foo-
lish Virgins, who were sleeping
when they should haue beene furni-
shing their Lamps, and were shut
from the marriage of this Lambe.

And to direct thee somewhat in
the Practise of Repentance, I haue
penned this small treatise: vse it
for thy benefite, and see thou be a
doer of it: unlesse thou wilt bee a
wilfull murderer & shed the blood
of thine owne soule.

And whereas there haue beene
published heretofore in English two
Sermons of Repentance, one by ma-
ster Bradford Martyr, the other
by Master Arthur Dent. Sermons
indeede which haue done much
good: my meaning is not to adde
thereunto, or teach any other do-
ctrine, but onely to renew & reuive

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the memory of that which they haue taught.

Neither let it trouble thee that the principall diuines of this age, whom in this Treatise I follow, may seeme to bee at difference in treating of Repentance. For some make it a fruite of Faith, containing two parts, mortification, and uiuification: (a) some make faith a part of it, by diuiding it into contrition, faith, new obedience, (b) some make it all one with regeneration. The difference is not in the substance of doctrine, but in the Logicall manner of handling it. And the difference of handling arises of the diuers acception of Repentance. It is taken two waies, generally and particularly. Generally, for the whole conuersion of a sinner, and so may containe contrition, faith, new obedience vnder it, and be confounded with regeneration

Melan-
thon, loc.
com.

Caluin.

Inst. lib. 3.

part. 9.

The Epistle.

ration. It is taken particularly for the renouation of the life and behauiour: and so it is a fruite of faith. And this onely sense doe I follow in this Treatise.

I haue added hereto a few lines of the combate betweene the Flesh and the Spirit: because Repentance and this combate are ioyned together, and the one is not practised without the other, as appeareth by resolving, Psalme 51.

Spirit. Haue mercie on mee, Verse 1.
O God, according to thy louing kindnesse.

Flesh. Yea, but this thine adultery comprehends infinite sins: therefore looke for no pardon.

Spirit. According to the multitude of thy compassions put away mine iniquities.

Flesh. This sinne hath taken such deepe place in thee, that it will hardly be pardoned.

The Epistle.

verse 2.

Spirit. Wash me thoroughly from mine iniquitie, and cleanse me from my sinne.

Flesh. Thy speciall trespassse is against man.

verse 4.

Spirit. Against thee, against thee onely haue I sinned.

Flesh. Except this one sinne thy life is unblameable.

verse 5.

Spirit. Behold, I was borne in iniquity, &c.

rod. 14.

Yea, the best man that is in the practise of godlines often appeares to be unlike himselfe: and the cause is this spirituall combate. The flesh otherwhiles makes him wayle and mourne, and goe drooping: presently after the spirit puts into him (as we say) the heart of grace, and makes him triumph against the flesh, the diuell, the world. Moses was courageous at the red Sea; but he failed at the waters of strife? Iob first praiseth God, and afterward blasphemeth.

Iumb. 20.

I, 12.

Job. I, 21.

31,

The Epistle.

phemeth. Dauid is often fainting Psal. 6.
in miserie, yet by and by renewed.
Wherefore there is good cause why
the consideration of Repentance
and the combate should goe toge-
ther: that no man, after he hath
begun to repent, might dreame of
ease to his flesh: as though wee
should goe to heauen in beddes of
downe: but that we might be resol-
ued, that when we begin to doe any
thing pleasing vnto God, then wee
must looke for nothing but continu-
all molestations from our vile and
wicked natures.

William Perkins.

THE
CONSTITUTION
OF THE
REPUBLIC
OF THE
UNITED STATES
OF AMERICA

IN SENATE
JANUARY 20 1820
REPORT
OF THE
COMMISSIONERS
OF THE
LAND OFFICE
IN ANSWER
TO A RESOLUTION
PASSED BY THE
SENATE
MAY 18 1819
RELATIVE
TO THE
LANDS BELONGING
TO THE
UNITED STATES

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1820



¶ What Repen- tance is.

CHAP. I.

Repentance is a worke of
grace rising of a godly
sorrow : whereby a man
turneth from all his sins
vnto God, & brings forth fruits
worthy amendment of life.

I call Repentance a worke :
because it seemeth not to bee a
quality, or vertue, or habit : but
an action of a repentant sinner.
Which appeareth by the Ser-
mons of the Prophets and A-
postles which runne in this te-
nour, *Repent, turne to God, amend
your lines, &c.* Whereby they in-
timate, that Repentance is a
worke to be done.

Againe

2 The Nature and Practise

Againe, Repentance is not e-
uery kind of worke, but a work
of grace; because it cannot bee
practised of any, but of such as
be in the estate of grace. Rea-
sons are these. I. No man can
repent, vnlesse hee first hate sin,
and loue righteousness: & none
can hate sinne, vnlesse he be san-
ctified, and hee that is sanctified
is iustified: and hee that is iusti-
fied must needes haue that faith
which vnites him to Christ, and
makes him bone of his bone,
and flesh of his flesh. Where-
fore he that repents is iustified,
and sanctified, & made a mem-
ber of Christ by faith. II. Hee
that turneth to God must first
of all be turned of God: and af-
ter that we are turned, then wee
repent. Surely after I was con-
verted, I repented: and after that
I was instructed, I smote upon my
thigh:

*thigh : I was accustomed, yea, even
confounded, because I did beare the
reproach of my youth.*

Some may obiekt, that repentance goes before all grace, because it is first preached. The first sermon that euer was made, was of repentance, preached by God himselfe in Paradise to our first parents. And euer since the sermons of all the Prophets and Apostles, and of all faithfull ministers haue had repentance for their beginning and scope. The answer hereto may bee this : If we respect the order of Nature, there bee other graces of God which goe before Repentance : because a mans conscience must in some part bee settled touching his reconciliation with God in Christ, before hee can beginne to repent. Wherefore iustification and sanctification in order
of

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of nature go before repentance:
But if we respect time, grace &
repentance are both together.
So soone as there is fire, so soon
is it hote: and so soone as a man
is regenerate, so soone hee re-
pents. If we respect the outward
manifestation of these twaine,
repentance goeth before all o-
ther graces : because it first of
all appeares outwardly. Rege-
neration is like the sappe of the
tree that lieth hidde within the
barke : Repentance is like the
budde that speedily sheweth it
selfe, before eyther blossome,
leafe, or fruit appeare : yea, all
other graces of the heart which
are needefull to saluation, are
made manifest by repentance.
And for this cause Repentance
(as I take it) is first preached.

I adde further, that Repen-
tance riseth of godly sorrow in
the

the heart, as *Paul* teacheth, *Godly sorrow causeth repentance unto salvation neuer to be repented of.* It is called a godly sorrow, or a sorrow according to God, that it may bee distinguished from worldly sorrow; which is a griefe arising of the apprehension of the wrath of God and other miseries; as feare of men, losse of good name, calamities in goods & other things, which in this life follow as punishments of sinne: whereas the godly sorrow causeth griefe for sinne, because it is sinne. And it makes any man, in whom it is, to bee of this disposition and minde, that if there were no conscience to accuse, no diuell to terrifie, no iudge to arraigne & condemne, no hell to torment, yet would he bee humbled and brought on his knees for his sinnes, because he

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he hath offended a louing, mercifull, and long-suffering God.

Further, I say, that repentance stands in turning again to God. Man at the first was made a goodly creature in the Image of God, hauing fellowship with him, whereby he dwelt in God, and God in him. By sinne there is a partition made betweene God and man: who is alienated and estranged from God, and is become the childe of wrath, a firebrand of hell, the prodigall childe going from his Father into a farre country, the straying nay, the lost sheepe. Now when men haue grace to repent, then they beginne to renue this fellowship, and turne againe to God. And the very essence or nature of repentance consists in this turning. Which *Paul* doth seeme to intimate, when he saith

Esay. 59. 2.
Ephes. 4. 18

faith, That he shewed both to Jew and Gentile, that they should repent and turne to God, and doe workes worthy amendment of life. In which words hee sets downe vnto vs a full description of Repentance. A& 20. 16.

Againe, I say, that repentance is a turning from sinne, because it doth not abolish or change the substance of body or soule, or any of the faculties thereof, either in whole or in part; but onely rectifie and amend them, by remoouing the corruption. It turnes the sadnesse of melancholy to godly sorrow, choller to good zeale, softnesse of nature to meekenes of spirit, madnes and lightnesse to Christian mirth: it reformes euery man according to his naturall constitution, not abolishing it, but redressing the faults of it.

Further,

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Further, I put downe, that repentance is a turning from all sinne to God, that I may exclude many false turnings. The first, when a man turnes from God to sinne: as when one of a Protestant becomes a Papist, an Arrian, a Familist. The second, when a man turnes from one sinne to another. As when the riotous person leaueth his prodigality, and giues himselfe to the practise of couetousnesse: this can be no repentance: because it is a going from one extreame to another, whereas repentance is to leaue the extreames and follow the meane.

The third is, not when a man turnes from sinne, but sinne turneth from him and leaueth him. As when the Drunkard leaues drunkennesse, because his stomacke is decayed: the fornicator

cator his vncleannesse, because the strength of nature faileth him: the quarreller his fighting, because he is maymed on legge or arme. The last is, when men turne from many sinnes, but will not turne from all. As *Herod* did many things at the aduertisement of *John Baptist*, but could not bee brought to leaue incest: in hauing his brother *Philips* wife. This repentance is nothing. For as he which is truly regenerate, is wholly in body, soule, and spirit regenerate: so he which truly repents, turnes from all sinne, and turnes wholly to God.

Neither is this to trouble any, that they cannot know all their sinnes: for sound repentance for one speciall sinne, bringeth with it repentance of all sinne. And as God requires parti-

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particular Repentance for all knowne finnes, so hee accepts a generall repentance for such as be vnkowne.

To proceede further, the conuersion of a sinner in Repentance, hath three parts. The first, a purpose and resolution in the minde: the second, an inclination in the will and affections: the third, an indeauour in life and conuersation, to abandon and leaue all his former finnes, and to employ himselfe in obedience to Gods commandements.

Lastly, this repentance must bring foorth frutes worthy amendment of life: because it can not bee knowne to bee sincere, vnlesse it bring forth fruit. Repentant sinners are *trees of righteousness* of Gods own planting: and they grow by the wa-

ter

of Repentance. **II**

ters that flow out of the sanctuary,
and therefore they must beare
fruit that may serue for meate, &
leafe for medicine: otherwise the
axe of Gods iudgement is layd
to their roots to stocke them vp. **Ezee. 47. 12.**
Mat. 3. 10.

CHAP. II.

*Of the causes of Repen-
tance.*

THe principall cause of Re-
pentance is the Spirit of
God, as Paul saith: *Instructing* **2. Tim. 2.**
them with meeknesse that are con- **25.**
trary minded, prouing if God at
anytime will giue them Repen-
tance. And Ieremy, Convert thou **Ier. 31. 18.**
me, and I shall be conuerted.

The instrument of the holy
Ghost in working repentance,
is the ministry of the Gospell
onely, and not the Lawe. Rea-
sons hereof are these. I. Faith
is engendred by the prea-
ching

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ching not of the Lawe, but of the Gospell, as Paul saith, *The Gospell is the power of God to sal-*

Rom. I. 18

uation to all that beleene from faith to faith: therefore repentance which followes faith as a fruit thereof, must needes come by the preaching of the Gospell onely. I I. The Lawe is the

2. Cor. 3. 7.

ministry of death and dammation: because it shewes a man his wretched estate; but shewes him no remedy: therefore it cannot bee an instrumentall cause of that repentance which is effectuall to saluation. I I I. The doctrine of repentance is a part of the Gospell: which appeares in this, that the preaching of repentance, and the preaching of the Gospell, are put one for another. And our Sauour Christ diuideth the Gospell into two

Luk. 9. 6.
cum Mat.
6. 12.

Luk. 24. 47

parts: the preaching of repentance

tance, and remission of finnes in his name. I V. That part of the word which workes repentance, must reueale the nature of it, and set out the promise of life which belongs vnto it. But the Law neither reueales faith nor repentance, this is a proper worke of the Gospell. If it bee said, that the Law is a Schoole-master to bring vs to Christ, the answer is, it brings men to Christ, not by teaching the way or alluring them, but by forcing or vrging them.

Vrgendo
non alli-
cendo. 1

Neither doe wee abolish the Law, in ascribing the worke of repentance to the Gospell onely: for though it be no cause, yet is it *an occasion* of true repentance. Because it represents vnto the eye of the soule our damnable estate, and finites the conscience with dolefull terrors and feares,

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feares, which though they be no tokens of grace (for they are in their own nature the very gates and downfall to the pit of hell) yet they are certaine occasions of receiuing grace. The Physician is otherwhiles constrained to recouer the health of his Patient, by casting him into some fits of anague. So man, because he is deadly sicke of the disease of sinne, must bee cast into some fits of Legall terrors, by the ministry of the Lawe, that he may recouer his former estate, and come to life euerlasting.

Repentance also is furthered by calamities, which in this case often come in the roome and stead of the Lawe. *Iosephs* brethren, when they were in distresse in Egypt, said one to another, *We haue verily sinned against*

Gen. 42.21

gainst our brother, in that we saw
the anguish of his soule when hee
besought vs, and wee would not
heare him: therefore is this trou-
ble come vpon vs. And the Lord
saith in Oseah, I will goe and re-
turne to my place till they acknow-
ledge their fault, and seeke me: in
their affliction will they seeke mee
diligently. And the Israelites say,
My soule had them (namely affli-
ctions) in remembrance, and is
humbled in me. Example of Ma-
nasses: And when he was in tri-
bulation, he prayed to the Lord his
God, and humbled himselfe great-
ly. And Dauid saith, It is good for
me that I haue beene afflicted, that
I might learne thy statutes.

Ose. 5. 15.

Lam. 3. 20.

2. Chr. 33

12.

Psal. 19. 7

CHAP. III.

How Repentance is wrought.

Repentance is wrought in
the heart by certaine steps
and

B

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and degrees. First of all, a man must haue *knowledge* of foure things, namely, of the Law of God, of sinne against the Law, of the guilt of sinne, and of the iudgement of God against sin, which is the eternall wrath of God.

Then in the second place must followe the *Application* of the former knowledge to a mans own person by the worke of the conscience, assisted by the Holy Ghost, which for that cause is called the *Spirit of bondage*: and this application is made in a forme of reasoning, called a Practicall Syllogisme, on this manner.

Rom. 8. 15.

The breaker of the Law is guilty of eternall death, saith the minde.

But I am a breaker of the Law of God, saith the conscience as a
witnessse

witnesse and an accuser.

Therefore I am guilty of eternall death, saith the same conscience as a iudge.

Thirdly, from this application thus made, ariseth feare and sorrow in respect of GODS iudgements against sinne; commonly called the *Sting of conscience, or penitence, and the compunction of heart.* Aa, 2, 38

Now this compunction, vnlesse it bee delayed by the comforts of the Gospell, brings men to desperation, and to eternall damnation. Therefore he that will repent to life euerlasting, must goe foure steppes further. First, hee must haue *knowledge* of the Gospell, and enter into a serious consideration of the mercy of God therein reuealed. Then must follow the *Application* of the former knowledge

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by the conscience, renewed and assisted by the Spirit of Adoption, on this manner.

Hee that is guilty of eternall death, if he deny himselfe, and put his affiance in the death of Christ, shall haue righteousness and life eternall, saith the mind enlightened by the knowledge of the Gospell.

But I being guilty of eternall death, deny myselfe, and put all mine affiance in the death of Christ saith the conscience renewed by the spirit of adoption :

Therefore I shall haue righteousness and life everlasting by Christ.

Thirdly, after this application there followes ioy and sorrow: ioy, because a mans finnes are pardoned in Christ: sorrow, because a man by his sins hath displeased him which hath been
so

so louing and mercifull a God vnto him.

Lastly, after this godly sorrow followes *Repentance*, called a Transmutation or turning of the mind, whereby a man determines & resolues with himselfe to sin no more as he hath done, but to liue in newnesse of life.

CHAP. IV.

Of the parts of Repentance.

Repentance hath two parts, Mortification, and Rising to newnesse of life.

Mortification is the first part of Repentance, which concernes turning from sinne.

Men turne from sinne, when they doe not onely abstaine from actual sinne, but also vse all meanes whereby they may both weaken and suppress the corrup-

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ruption of nature. Chirurgions when they must cut off any part of the body, vse to lay plaisters to it to mortifie it; that being without sense & feeling, it may bee cut off with lesse paine. In the same manner wee are to vse all helpes and remedies prescribed in the word, which serue to weaken or kill sin, that in death it may be abolished.

And it must not seeme strange that I say, wee must vse meanes to mortifie our owne sinnes. For howsoever, by Nature wee can not doe any thing acceptable to God, yet beeing quickened and mooued by the holy Ghost, we stir and mooue our selues to doe that which is truely good. And therefore repentant sinners haue grace in them, whereby they mortifie their owne sinnes. *Paul saith, I*
bear

Acti agi-
nus.

Cor. 9. 27

of Repentance. 21

beate downe my body, and bring it
in subiection. And, They which
are Christs haue crucified the Gal. 5. 2.
flesh with the affections & the lusts
thereof. And, Mortifie therefore
your earthly members, fornicati- Col. 3. 5.
on, uncleannesse, the inordinate
affection, euill concupiscence, and
couetousnesse. And, If any man
purge himselfe from these, hee
shall be a vessell vnto honour. And,
S. Iohn saith, Euery one which 2. Tim. 2. 22.
hath this hope in him, purgeth
himselfe euen as he is pure. And, 1. Ioh. 3. 3.
He which is begotten of God, pre-
serueth himselfe, and the wicked
one toucheth him not.

Chap. 5. 8

Mortification hath three
parts. A purpose in minde, an
inclination in will, and an indea-
uour in life and conuersation to
leauē all sinne.

Rising to newnesse of life, is
the second part of Repentance

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concerning sincere obedience to
God.

And it hath also three parts.
The two first are a resolution in
the minde, and an inclination
or lust in the will to obey God
in all things. *Barnabas* exhorts
A. 11. 23. them of Antiochia, *That with*
purpose of heart they would cleave
unto the Lord. Examples of both
these are many in Scriptures.
Of *Ioshua*, if it seeme euill vnto
Josh. 24. 15 you to serue the Lord, choose you
this day whom you will serue, whe-
ther the gods which your Fathers
serued, or the gods of the *Amo-
rites*, &c. but I and my householde
will serue the Lord. Of *Dauid*, O
Sal. 119. Lord, thou art my portion, I haue
7. determined to keepe thy comman-
dements. And, I haue sworne,
Pse 106. and will perform it, that I wil keep
thy righteous iudgements. And,
Sal. 27. 8. When thou saidest, Seeke my face,
mine

of Repentance. 23

mine heart answered vnto thee; O Lord, I will seeke thy face. And I haue applyed my heart to fulfill thy Statutes alwayes euen to the end. Psal. 119.
112.

The third part is an endeouour in life and conuersation to obey God. Example of Paul, *And herein I take paines, to haue alwayes a cleare conscience towards God and towards men. Of Dauid, I haue respect to all thy commandements. And, I haue chosen the very way of truth, and thy iudgements haue I laid before me. And, I haue cleaued to thy testimonies. And, Direct mee in the pathe of thy commandements: for therein is my delight.* Act. 24. 16
Psal. 119.
Verse 30.
Verse 31.
Verse 35.

No man must heere thinke, that a repentant sinner fulfils the Law in his obedience: for their best workes are faultie before God. And whereas the
faith.

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faithfull in Scriptures are said to be perfect : wee must know that there bee two degrees of perfection : perfection in substance, and perfection in the highest degree. Perfection in substance is, when a man doth sincerely indeuour to performe perfect obedience to God, not in some, but in all his commandments. And this is the onely perfection that any man can haue in this life. A Christian mans perfection is to bewayle his imperfection : his obedience more consists in the good will then in the worke, and is more to be measured by the affection then by the effect.

CHAP. V.

Of the degrees of Repentance.

Repentance, hath two degrees. It is either ordinarie,

ry, or extraordinary.

Ordinary repentance is that which every Christian is to performe every day : for as men fall daily, eyther more or lesse ; so the graces of God are proportionally weakened day by day. Wherefore the continuall reparation thereof must be made by a daily renewing of repentance. A Christian man is the temple and house of Gods spirit : hee must therefore once a day sweepe it, that it may be fit to entertaine so worthy a guest.

Extraordinary repentance is the same in nature with the former : it differeth only from it in degree and measure of grace.

And this is to be put in practise, when men fall into any enormous, capitall, or grievous offences, whereby they doe very grievously wound their owne
con-

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consciencs, and giue great offence to the Church. Of this sort was the repentance of *Peter*, when he went forth & wept bitterly : and *Dauids* repentance, after that hee had committed adultery, and murthered *Vriab*.

CHAP. VI.

*Of the persons which must
repent.*

MEn bee of two sorts : the naturall man, and the regenerate. Repentance is needfull for both. For the naturall man, that he may bee brought from his sinnes, and the Image of God renewed in him. Some may say, that many natural men liue ciuilly, abstaining from all outragious behauour, and therefore need no repentance. I grant indeede they doe so : yet repentance must goe withall. For ciuill

uill life without grace in Christ,
is nothing else in Gods sight,
but a beautifull abomination.

The Pharifies were ciuill, yet
Christ saith of them, *Except* Mat. 5. 10.

*your righteousnesses exceed the right-
eousnes of the Scribes and Phari-
ses, ye shall not see the kingdome of
heauen.* Repentance is also re-
quired in the regenerate; be-
cause they haue many vnknown
and priuy corruptions in them:
which must be mortified: and o-
therwhiles they fall grieuously:
and therfore that they may rise
again, they must be dayly pra-
ctised in the spirituall exercises
of repentance.

CHAP. VII.

Of the Practise of Repentance.

IN the practise of repentance
four speciall duties are re-
quired: The first is a diligent
and

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and serious examination of the conscience by the Lawes and Commandements of God, for all manner of sinnes, both originall and actuall. Example of the children of Israel, *Wherefore is the living man sorrowfull? man*

Lam. 3. 39. *suffereth for his sinne: let vs search*
40. *and try our wayes, and turne a-*
gain to the Lord: Of David, I
Psal. 119. *considered my wayes, and turned*
59. *my feete to thy testimonies.*

Touching Originall sinne, this must bee well remembred, that one man hath not one part onely of originall sinne, and another man another, one man this corruption, another that, but euery man as hee receiued from *Adam* the whole nature of man; so also he receiued originall sinne wholly. And therefore euery man (not one excepted, sauing Christ, who was

extraordinarily sanctified by the holy Ghost in the wombe of the Virgin) hath in him from his parents, the corruption and seede of all sinne, which is a naturall disposition & pronenesse to commit any sinne whatsoever. Take a view, and consider all the horrible sinnes that bee practised in any part of the world, either against the first or second Table: whatsoever they are, the spawn and seed of them all is euen in that man which is thought to be best disposed by nature. Some may say, that experience shewes the contrary; because among men that want all manner of religion, some are more ciuill and orderly; some againe more lewdly disposed. I answer that this comesto passe, not because some men are by nature lesse wicked then others: but

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but because God by his providence doth limit and restraine mens corruptions more or lesse, which he doth for the good of mankinde. For if men might bee wholly left to themselves, corruption would so exceedingly breake out into all manner of sinnes, that there should be no living in the world.

In examination of actuall sinnes, three things must be followed. The first, that we must search out, not onely our grosse sins, but euen the very thoughts of our hearts. For repentance is not only a change of the speech, apparell, and outward behauiour, but also of the inward and secret thoughts of the heart.

Joel 2. 13. Therefore the Prophet *Joel* bids the Iewes *Rend their hearts, and not their garments*: and S. Paul
Eph. 4. 13. telles the Ephesians, that they must

of Repentance. 31

must bee renewed in the spirit of
their minds : and Peter bids Si-
mon Magus to repent and pray
to God, *that the thoughts of his* AAs 8.20.
heart may bee forgiven him. The
second, that the very circum-
stances of finnes done must bee
considered : as the time when,
the place where, and the man-
ner how; as namely, whether
they were done of ignorance,
or knowledge, of weakenesse, or
presumption, or obstinate ma-
lice. Thirdly, in examination it
is very meete and conuenient,
that wee passe through all the
commandements of the mo-
rall Law, laying them as most
absolute rules to our heartes
and liues; and by this meanes
wee shall bee able to make large
billes and catalogues of all our
sins, even from the very cradle
to any part of our age following
as

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Iob 2. 9. as the seruants of God haue al-
Psal. 19. 2. waies done. Thus it will come
to passe, that we shall plainly see
our wretched estate and acknow-
ledge that our sinnes be in num-
ber as the haire of our head, &
as the sands by the sea shoare.

A DIRECTION FOR
examination of the
conscience.

I C O M. *Thou shalt haue
none other Gods, &c.*

He breakes this Comman-
dement,

THat knoweth not the true
God, *Ierem. 4. 22.*

That denieth God in his heart,
by denying his presence, iu-
stice, mercy, &c. *Psal. 14. 1.*

That hates God, and shewes it
by disobedience, *Exod. 20. 5.*
Rom. 1. 30.

That doth not feare God, and
stand

stand in awe of him.

That feares men or other creatures more then God, *Math.*

10.31. Apoc.2.8.

That liues in open sins securely, not fearing Gods word or iudgements, *1. Thessalon. 5.6,*

7.

That is sorrowfull for his sinnes only in respect of the punishment, *2. Cor. 7.10.*

That feares God by mens traditions, *Esay 29.13.*

That doth not beleue Gods word, but calleth the Canonickall Scripture in question.

That despaires of Gods mercy.

That hath a dead faith without workes, *Iames 2.*

That puts his confidence in the diuell and his workes, as seekers to wizzards doe.

That loues the creatures, as riches, and honour, and his owne

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owne filthy pleasures more
then God. *Eph. 5. 5.*

That putteth confidence in his
strength, wisdom, riches,
Phisitians, *2. Chro. 16. 9. 11.*

That is impatient vnder the
Crosse. *Mat. 10. 38.*

That tempts God, *Mat. 4. 7.*

That seeketh for the things of
this life, more then for Gods
kingdome, *Mat. 6. 33.*

That murmureth against God,
1. Cor. 10. 10.

That disputes and holdes there
is no God.

That holds and maintaines o-
pinions against the auncient
faith set downe in the Wri-
tings of the Prophets and A-
postles: As did the Maniches,
Donatists, Arrians, Anabap-
tists, &c.

That so holdes one religion, as
hee is ready to follow ano-
ther

ther, *1. Kin. 18. 21.*

That is full of presumption of
Gods mercy, *Esay 7. 12.*

That falleth away from the
knowne truth, *2. Pet. 2. 20.*

That addeth to Canonickall
Scripture, *Deut. 12. last verse.*

II. COM.

*Thou shalt not make to thy selfe
any grauen image, &c.*

He breakes this Commaun-
dement.

That represents God in an
Image, *Exod. 32. 6. 8.*

That worships God in or at
Images, as Crucifixes, and
such like. *2. Kin. 18. 4.*

That kneeles downe before an
Image.

That is bodily present at masse
keeping his heart to God, *1.
Cor. 8. 9.*

That retaines the monuments
of idolatry, *Exod. 23. 13.*

That

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That marryeth with Infidels or
such like. *Gen. 6. 2.*

That makes leagues of amitie
with such, *2. Chron. 19. 1.*

That worships God according
to his owne fantasie. *Coloff. 2.*

23.

That worships God with lippe-
seruice, *Esa. 29. 13.* as our cō-
mon people doe, which place
all the seruice of God in pat-
tering and mumbling ouer
the Creede and tenne Com-
mandements for praiers, and
the Lords prayer, without
knowledge of the meaning.

That hath the shew of godli-
nesse, but denies the force of
it, *2. Tim. 3. 5.*

That giues worshipping to crea-
tures, as Saints and Angels,
Psal. 115. 8.

That refuseth to heare the
preaching of the gospel. *Luk.*

14. 19.

That negligently worshipping
God, *Reu. 3. 16.*

That omits invocation of Gods
name, *Esa. 64. 7.*

That heares Sermons, but when
hee is reprovued, railes and
rages, and profits nothing,
Amos 5. 10.

That changes the worship of
God, in whole, or in part,
Deut. 12. 32.

That makes either open or se-
cret league with the Diuell,
Psal. 58. 6.

That vseth witchcraft, sorcery,
or enchantments, *Deut. 18.*
12. Leuit. 19. 26.

That consults with wizzards,
Leuit. 20. 6.

That weares amulets or chara-
cters about his necke, and
puts confidence in them.

That hinders Schooles of reli-
gion

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gion and good Learning,
Psalme 74.6,7.

That seeketh not (within the
compasse of his calling) the
good estate of GODS
Church : but seekes his owne
things, *Psal. 132.3,4.*

III. COM. Thou shalt not
take the name of the Lord, &c.
Hee breakes this Comman-
dement.

That doth vnreuerently vse
Gods Titles in his talke,
Phil. 2.10.

That sweareth to doe a thing
lawfull and good, and yet
doth it not, *Math. 5.23.*

That sweares rashly, *Ierem. 4.2.*

That vseth customable swea-
ring in his common talke,
Matth. 5.37.

That blasphemeth the name of
God, *Leuit. 24.16.*

That sweares fasly, *Iob. 8.44.*

That

of Repentance.

39

That sweares against piety and honesty.

That vseth cursing and banning.

That findes fault with the creatures of God, *1. Cor. 10. 3.*

That sweares by the creatures, *Matth. 5. 34, 35.*

That vseth lottes in sporting, *Prou. 16. 33. and 18. 18.*

That makes and vseth charmes of hearbes and other things, *Dent. 18. 11.*

That makes iests of the sentences and phrases of Scripture, *Esay 66. 2.*

That vseth figure-casting, *Esay 47. 13.*

That doth lightly regard Gods iudgements, *Hebr. 3. 16.*

That living dissolutely in Religion, makes Gods name euill spoken of, *2. Sam. 12. 13.*

1. Pet. 3. 15.

C

That

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That makes a vow of continencie, or of any thing not in his power.

That makes a lawfull vow and keepes it not, *Deut. 23. 21.*

That receiveth blessings from God, and is not thankfull, *Luke 17. 8.*

That teacheth the truth, but doth not practise it, *Math. 23. 2.*

IV. COM. *Remember the Sabbath day, &c.*

Hee breakes this Commandement,

That labours in the servile workes of his ordinary calling, *Nehem. 13. 15.*

That travels abroad on his ordinary busines, *Exod. 16. 24.*

That keepes faires and markets on this day, *Nehem. 13. 15.*

That

That workes haruest worke on
this day, *Exod. 34. 21.*

That vseth sports and recreati-
ons causing distraction, *1.
Cor. 10. 7.*

That spendeth the day in idle-
nesse, *Esay 58. 13.*

That keeps the Sabbath onely
in outward fashion, *Esa. 1. 13.*

That prophanes it by gluttony
and drunkennesse.

That giueth seruants liberty to
doe what they list.

That bringeth not his family to
the congregation to heare
Gods word, and to receiue
the Sacraments.

That sanctifies not the Sabbath
in his family priuately, by
reading the word, by confe-
rence on that which hath bin
heard in the Congregation,
and by prayer.

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V.COM. *Honour thy Father,
&c.*

Hee breaketh this Com-
mandement,

That thinkes but a thought
in his minde, tending to the
dishonour and contempt of
his neighbour.

That mocketh, or reuileth, or
beateth his superiours, *Gen.*
9.22.

That disobeyeth their lawfull
Commandements, *Romanes*
1.30.

That is vnthankfull to parents,
and will not releue them if
neede be, *2.Tim.* 3.3.

That disobeyeth God to obey
them, *Act.* 4.19.

That exalts himselfe aboue the
magistrate, *2.Thes.* 2.9.

That serues his master with eye
seruice, *Coloss.* 3.22.

That gouerneth his family and
those

of Repentance. 43

those which are vnder him
negligently, *1. Tim. 3. 4.*

That is slack in punishing faults,
1. Sam. 2. 22.

That is too rigorous in speeches
and punishments, *Eph. 6. 9.*

That marryeth without parents
consent.

That chuseth his calling without
parents consent, *Nam. 30.*

That thinkes better of himselfe
then of others, *Rom. 12. 10.*

That despiseth aged persons,
Leuit. 19. 23.

VI. COM.

Thou shalt not kill.

He breaketh this Com-
mandement,

That thinkes but a thought
in his heart tending to the
hurt of his neighbours life.

That beares malice to an other,
1. Ioh. 3. 15.

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That is giuen to hastinesse, *Matthew 5.22.*

That vseth inward fretting and
grudging, *Iames 3.14.*

That is froward of nature, hard
to please, *Rom. 1.3.*

That is full of rancour and bit-
ternesse, *Ephes. 4.31.*

That derideth and scorneth o-
thers, *Gen. 21.9. Gal. 4.29.*

That vseth bitter words and rai-
lings, *Prou. 12.18.*

That vseth contending by words
or deeds, *Gal. 5.20.*

That vseth chiding and crying
out, *Ephes. 4.31.*

That is giuen to make com-
plaints of his neighbour in all
places, *Iames 5.9.*

That is a fighter, *Iam. 4.1.*

That hurts or maims his neigh-
bours body, *Exod. 21.24.*

That wil not forgieue an offence.
Mat. 5.23.

That

That will forgiue but not forget.

That doth fare well himfelfe, but giueth not almes to relieue the poore, *Luke 16. 19.*

That vseth crueltie in punishing malefactors, *Dent. 22. 6.*

That denies the seruants or labourers wages, *Iam. 5. 24.*

That holdes backe the pledge, *Ezech. 18. 7.*

That selleth by diuerſe weights and measures.

That remooues the land marke, *Prout. 22. 18.*

That giueth his goods vpon vſury : which is ſimply to bind a man to returne both the principall and the encrease, only for the lone, *Ezech. 18. 18.*

That by his looſeneſſe of life is an occaſion why other ſinne.

That mooueth contention and

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debate, *Rom. 1. 26.*

That being a minister teacheth
erroneously.

That teacheth slackely, *Ier. 48.*

10.

That teacheth not at all, *1. Tim.*

3. 2.

That hinders mens saluation a-
ny way, *Matth. 23. 13.*

That seekes private reuenge.

VII. COM.

Thou shalt not commit.

He breaks this commandement,

That thinkes an vnchaste
thought tending to adul-
tery, or to any sinne of that
kinde.

That lookes on a woman to lust
after her.

That commits incest, *Leuit. 18. 22.*

That commits Sodomy, *1. Cor.*

6. 9.

That commits fornication with
married or single, or contra-
cted

sted folkes, *Deut. 22. 22.*

That vseth marriage bedde in-
temperately.

That lyeth with a menstruous
woman, *Ezech. 18. 6.*

That vseth wantonnesse, *1. Cor.*
6. 9.

That vseth occasions and pro-
vocations to lust, *Gals. 5. 9.*

That is giuen to idlenesse.

That weares wanton and light
attire, *1. Tim. 2. 9. 1. Pet. 3. 3.*

That vseth light talke and rea-
ding of loue-bookes, *1. Cor.*
13. 35.

That frequents lasciuious pla-
ces, *Ephes. 5. 3.*

That delighteth in wanton pi-
ctures, *1. Thess. 5. 23.*

That vseth the mixed dancing
of men and women, *Marke*
6. 22.

That keepeth company with
light and suspected persons,

Pran.

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Prouerbs 7. 22.

That neglecteth to dispose his children in marriage in convenient time, *1. Cor. 7. 37.*

That makes marriages of yong children.

That punisheth adultery with small punishments.

That marrieth more wiues then one at once, *Gen. 2. 24.*

That loues his pleasures more then God, *2. Tim. 3. 4.*

That taketh care to fulfill the lusts of the flesh, *Rom. 13. 14.*

That maintaines and frequents stewes, *Deut. 23. 17.*

That is given to drunkennesse and surfetting, *Ephes. 5. 18.*

That giueth himselfe to wine, sleepe, and ease, *Prou. 20. 13.*

That for the auoyding of fornication marrieth not, *1. Corinth. 7. 2.*

That puts away his wife for other

ther causes then for fornicati-
on, *Mat. 19. 6.*

VIII. COM.

Thou shalt not steale.

He breakes this commande-
ment,

That thinkes but a thought
tending to the least hinde-
rance of his neighbours wel-
fare and good estate.

That liues in no calling, *1. Thes.*
3. 11.

That neglects his calling. *Jer.*
48. 10.

That spends his wealth in ryot,
and prouideth not for his fa-
mily, *1. Tim. 5. 8.*

That is not content with his e-
state, but seekes to be rich, *1.*
Tim. 6. 10.

That selleth the goodes of the
Church, or buyes them, *Mal.*
3. 8.

That selleth such things as are
meanes

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meanes to further Idolatry,
or any other sinne.

That vseth powdering, starch-
ing, blowing, darke shops to
set a glosse on his wares, and
make them more saleable.

That conceales the fault of his
wares.

That vseth false weights & mea-
sures, *Leuit. 19. 35.*

That vseth words of deceite,
Prou. 20. 14.

That taketh more for his wares
then the iust price, *Matthew,*
7. 12.

That oppresseth his tenants by
racking his rents, *Habacuc.*
2. 11.

That vseth ingrossing of wares.

That raiseth the price, onely in
consideration of a day of pai-
ment.

That eyther giueth or taketh
bribes, *Esay 1. 33. Psal. 82.*

That

That writeth letters of affection
in wrong suites.

That holds backe things bor-
rowed, *Ezech. 18. 7.*

That holds backe things found
or pawned, *Leuit. 6. 3.*

That beeing lusty, liues by beg-
ging.

That releeueth such, 2. *Thessal.*
3. 10.

That for gaine defends bad cau-
ses, and delaies suites in Law.

That laies burdens on the people
without measure, *Esay 1. 23,*
Ezech. 22. 27.

That spends the Church goods
in riot, 1. *Tim. 6. 9.*

That maketh merchandize of
Gods word and sacraments,
Mich. 3. 11. 2. Cor. 2. vlt.

That gets goods by gaming.

That gets his lining by casting
of figures and by playes, *E-*
phes. 4. 28.

That

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That is rash in furethship. *Prou.*

11.15. and 17.18.

That stealeth mens children to
dispose them in marriage, 1.

Tim. 1.10.

That taketh by stealth the least
pin, though it be for the best
end.

That is a receiuer of things sto-
len, and giueth consent to the
fact any way, *Rom.* 1.29.

That vseth deceit in bargaining,
1. *Thes.* 4.6.

That restoreth not things euill
gotten, *Ezeck.* 33.15.

That keepes backe goods giuen
to the Church, *Acts* 5.3.

That waiteth for a dearth to sell
his things dearer, *Amos* 8.9.

IX. COM.

Thou shalt not beare, &c.

Hee breaketh this Com-
mandement,

That doth but conceiue a
thought

of Repentance. 53

thought of disgrace against
his neighbour.

That enuies at the prosperitie
of his neighbour, *1. Tim. 6. 4.*

That seeks onely his owne good
report.

That is suspitious, *1. Cor. 13. 5.*

That giues hard or rash sentence
against others, *Mark. 7. 1.*

That taketh mens sayings and
doings in worse part, *Matth.*
26. 60.

That accuseth one falsly, *1. Kin.*
21.

That makes or reports tales o-
penly or in a whispering ma-
ner, *Leuit. 19. 16.*

That receiueth tales, *Exod. 23.*
1.

That speaketh the truth of ma-
lice, *Psal. 52. 1, 2.*

That blazeth abroad mens infir-
mities, *Matth. 18. 17.*

That vseth quipping and taun-
ting .

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ting, Ephes. 5.4.

That vseth flattery, *Prou. 26.*
19.

That lyeth, though it bee for
neuer so good an end, *Zach.*
13.3.

That defends an euill cause, and
impugnes the contrary.

That writes or spreads libels.

X. COM.

Thou shalt not lust.

He breakes this Comman-
dement,

That thinks an euill thought
against his neighbour, al-
though hee meane not to doe
it.

That conceiueth some inward
delight in some euill motion,
though hee giue not consent
to practise it.

SINS

SINNES DIRECTLY

against the Gospel.

Hee sinnes against the
Gospel,

That denieth either directly, or by consequent, that Christ is come in the flesh, 1. *Iohn 4.3.8.*

That treadeth vnder foote the blood of Christ, *Heb. 10.29.*

That beleueth not the remission of his owne sinnes, and acceptation to life euerlasting, 1. *Iohn 3.23.*

That repents not, but hardens himselfe in all his bad waies, *Rom. 2.4.5. Ierem. 8.6.*

THus much of Examination: now follows the second duty, which is confession of sinne vnto God, which is verie necessary. For the right way to haue our sinnes couered before GOD, is to vncouer and
ac-

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acknowledge them vnto him. For he will iustifie vs if we condemne our selues: he will pardon vs, if we, as being our owne enemies, accuse our selues: hee forgets our sins, if wee remember them: when wee are vile in our owne eyes, wee are precious in his; and when we are lost to our selues, wee are found of him.

That Confession may be rightly performed, a notable duty is to be put in practise in it: namely, the arraignment of a repentant sinner, whereby

1. Cor, II. *he iudgeth himselfe, that he may not be iudged of the Lord.*
31.

This arraignment hath three speciall points in it. First of all, he must bring himselfe forth to the barre of Gods iudgement: which thing hee doth when hee sets himselfe in the presence of

God

God, as though even now the day of Iudgement were, As S. *Jerome* did, who alwaies thought with himselfe that hee heard this voyce sounding in his eares, *Rise yee dead and come to iudgement.*

Secondly, hee must put vp an inditement against himselfe; by accusing himselfe before God; by acknowledging his knowne sinnes particularly, and his vnknowne generally, without any excuse or extenuation, or defence, or hiding the least of them. Example of *Dauid*, *I know mine iniquities, and my sinne* Psal. 51. 3. *is euer before me: against thee, a-4, 5, gainst thee onely haue I sinned, and done this euill in thy sight, &c. behold, I was borne in iniquity, and in sinne hath my mother conceived mee. And, I haue sinned greatly, because I haue done this thing: but* 1. Chr. 21. 8

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Ezra. 9. 6.

now, I beseech thee, remooue the iniquity of thy seruant : for I haue done vtry foolishly. Of Ezra, O my God, I am ashamed and confounded to lift vp mine eyes vnto thee, my God : for our iniquities are increased ouer our heads, and our trespassse is growne vp into heauen.

Dan 9. 1.

Thirdly, hee must with heauinesse of heart, as a Iudge vpon the bench, giue sentence against himselfe, acknowledging, that he is worthy of euerlasting hell, death, and damnation. As the prodigall childe, Father, I haue sinned against heauen, and against thee, and am not worthy to bee called thy childe. And Daniel, we haue sinned and committed iniquity, and haue done wickedly : yea, we haue rebelled and haue departed from thy precepts, and from thy iudgements, &c. O Lord, righteousnesse belongeth vnto thee, and

unto vs open shame. Of Iob : Be- Iob 39. 36.
 holde, I am vile, what shall I an-
 swer thee? I will lay my hands up- and 42. 6.
 on my mouth. And I abhorre my
 selfe, and I repent in dust and a-
 shes. Of the Publican, who stan-
 ding a farre off, would not lift up
 so much as his eies to heauen, but
 smote his breast, saying, Lord, bee
 mercifull unto me a sinner. Luk. 18. 13.

As for confession of sinne to
 men, it is not to bee vsed but in
 two cases. First, when some of- Matth. 5.
 fence is done to our neighbour. Iam. 5. 17.
 secondly, when ease and com-
 fort is sought for in trouble of
 conscience.

The third duty in the pra-
 ctise of repentance is Deprecation,
 whereby wee pray to God
 for the pardon of the sins which
 haue beene confessed with con-
 trition of heart, with earnest-
 nesse and constancy, as for the
 weigh-

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weightiest matter in the world. And here wee must remember to behaue our selues to God as the poore prisoner doth at the barre, who when the Iudge is about to giue sentence, cryes vnto him for fauour as for life and death. And wee must doe as the crible or lazar man in the way; sit downe, vnlappe our legges and armes, and shew the sores of our sinnes; crying to God continually as they doe (*Looke with your eye, and pity with your heart*) that wee may finde mercy at Gods hands, as they get almes at the hands of passengers. Thus *Oseah* instructeth the people, *O Israel, returne vnto the Lord thy God: for thou hast fallen by thine*

Osea 14.2, iniquitie: take vnto you words, and turne vnto the Lord, and say vnto him, Take away all iniquity, and receiue vs graciously: for we will
render

of Repentance.

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render thee the values of our lips.

Of Daniel, We doe not present our
supplications before thee for our
owne righteousnesses, but for thy great
tender mercies. O Lord heare, O
Lord forgive, O Lord consider and
doe it: deferre not for thine owne
names sake, O my God. Of David, Psal. 91. 18,
19.

Haue mercy vpon me, O God, ac-
cording to the multitude of thy co-
passions put away mine iniquities.

The last duty is, to pray to
God for grace and strength,
whereby wee may bee enabled
to walke in newnesse of life. Of
David, Behold, I desire thy com-
mandements, quicken mee in thy
righteousnesse. And, Teach me to
doe thy will, for thou art my God:
let thy good spirit leade mee into
the land of righteousness. Psal. 119.
40.
Psal. 143.
10.

CHAP.

CHAP. VIII.

*Of Legall Motines to Repen-
tance.*

MOtiues to repentance are
either Legall or Euange-
call. Legall are such as are bor-
rowed from the Law : and they
are three especially.

The first is, the miserie and
curled estate of euery impeni-
tent sinner in this life, by reason
of his sinnes.

His misery (that I may ex-
presse it to the conceit of the
simplest) is seauen folde.

1. within him.
2. before him.
3. behind him.
4. on his right hand.
5. on his left hand.
6. ouer his head.
7. vnder his feete.

His misery within him is two-
fold

folde. The first is a guilty conscience: which is a very hell vnto the godly man. For hee is like a silly prisoner, and the conscience like a Taylour which followes him at the heeles, and dogges him whither soeuer hee goes, to the end he may see and obserue all his sayings and doings. It is like a register, that sits alwayes with the penne in his hand, to record and inroll all his wickednesse for euerlasting memory. It is a little Iudge that sits in the middle of a man, euen in his very heart, to arraign him in this life for his sinnes, as he shall bee arraigned at the last day of Iudgement. Therefore the pangs, terrours, and feakes of all impenitent persons, are as it were, certaine flashings of the flames of the fire of hell. The guiltie conscience
D makes

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Esa. 28. 20.

Dan. 5. 6.

makes a man like him which lyeth on a bed that is too strait, and the couering too short; who would with all his heart sleepe, but cannot. *Belshazzar*, when he was in the midst of his mirth, seeing the hand writing vpon the wall, was smitten with great feare, so as his countenance changed, and his knees smote together.

The second euill within man is, the fearefull slavery and bondage vnder the power of Satan the prince of darknesse: in that his minde, will, and affections are so knitte and glewed to the will of the diuell, that hee can doe nothing but obey him, and rebell against God. And hence Sathan is called the prince of this world, which keepeth the hold of the heart, as an armed captaine keepes a skonce of ca-

file

file with watch and ward.

The misery before man is a dangerous snare which the Diuell layes for the destruction of the soule. I say it is dangerous, because he is in setting of it 20. or 40. yeares, before hee strikes: when as (God knowes) men doe little thinke of it. It is made of three cordes: with the first hee brings men into his snare: and that hee doth by couering the misery and the poyson of sinne; and by painting out to the eye of the minde, the deceitfull profits and pleasures thereof. With the second, hee hopples and in-snares them: for after that a man is drawne into this or that sinne, the Diuell hath so sugered it o-uer with fine delights, that hee cannot but needes must liue and lye in it. By the third, he draw-eth the snare, and endeavours

2. Tim, 2.
25.

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with all his might to breake the necke of the soule. For when hee seeth a fitte opportunitie, especially in grievous calamities, and in the houre of death, hee taketh away the vizar of sinne, and shewes the face of it in the true forme, as ougly as himselfe: then withall he beginneth (as wee say) to shew his hornes; then hee rageth in terrifying and accusing, that the soule of man may bee swallowed vp of the gulse of small despaire.

The miserie behinde him, is Genes. 4. 7. the finnes past. The Lord saith to *Caine*, *If thou doest not well, sinne lyeth at the doore.* Where sin is compared to a wilde beast, which followeth a man whether soeuer hee goeth, and lieth lurking at his heeles. And though for a time it may seeme to bee hurt,

hurtlesse, because it lies asleepe,
yet at length, vnlesse men re-
pent, it will rise vp, seaze on
them, and rend out the very Iob 13.
throates of their soules. *Iob* in
his affliction saith, *Thou writest*
bitter things against me, and ma-
kest mee possesse the sinnes of my
youth. And *Dauid* prayeth. *For-*
giue me the sinnes of my youth. Psal. 25. If
the memory of sinnes past bee
a trouble to the godly man, oh
what racke, what a gibbet will
it bee to the heart of him that
wants grace.

The miserie on the right
hand is prosperitie and ease:
which by reason of mans sinnes
in any occasion of many iudge-
ments. In it men practised the
horrible sinnes of Sodom, it
puffeth vp the heart with diue-
lish pride, so as men shall thinke
themselves to bee as God him-
selfe,

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selfe, as Senacharib, Nabuchadnezzar, Antiochus, Alexander, Herod, and Domitian did. It stealeth away mans hart from God, and quencheth the sparkes of

grace. As the Lord complayneth of the Israelites, *I spake vnto thee when thou wast in prosperity, but thou saidest, I will not heare: this hath beene thy manner from thy youth.* It is like the Iuie that embraceth the tree, and windeth round about it, but yet drawes out the iuice of it. Hence is it, that many turne it to an occasion of their destruction.

Prou. 1. 32. Salomon saith, Prosperity of fooles destroyeth hem. When the milts wels, the rest of the body pineth away: and when the heart is puffed with pride, the whole man is in danger of destruction. The sheepe that goes in the best pasture, soonest comes to the

the slaughter-house: and the vngodly man fattes himselfe with continuall prosperitie, that hee may the sooner come to his own Rom. 2. 12 damnation.

The misery on the left hand is aduersitie, which stands in all manner of losses, and calamities, in goods, friends, good name, & such like. Of this reade at large, Deut. 28.

The misery ouer his head is, the wrath of God, which hee testifieth in all manner of iudgments from heauen, in danger of which every inpenitent sinner is every houre. And the danger is very great. The Scripture saith, *It is a fearefull thing to fall into the hands of the living God.* Heb. 10. 31
Hee hath store-houses full of all manner of iudgments: and they watch for secure sinners that that cannot scape. Deut. 32. 4. Ezeck. 7. 6. Gods wrath

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is a fire making hauocke and bringing to nought whatsoever it lighteth on: yea, because he is slow to anger, therefore more terrible: as a man therefore staideth his hand for a time, that he may lift it higher, and fetch a deeper blow. When the dumbe creatures melt as waxe, and vanish away at his presence, when hee is angrie; as the huge mountaines and rockes doe; fraile man must neuer looke to stand. If the roaring of a Lyon make men afraide, and the voice of thunder bee terrible: Oh how exceedingly should all be astonished at the threatnings of God?

The misery vnder his feete, is *Hell fire*: for euery man till he repent, is in as great danger of damnation as the traitor apprehended, of hanging, drawing,
ing,

Nahum. i.

1, 5, 6.

Psal. 97.

ing, and quartering. A man walking in his way falles into a deepe dungeon that is full of vgly serpents and noysome beasts: in his fall he catcheth hold on a twigge of a tree that groweth at the mouth of the dungeon, and hangs by it: afterwards there comes a beast both leane and hunger-bitten, which hauing cropt the whole tree, is euer and anone knapping at the twigge on which hee hangerh. Now, what is the danger of this man? Surely he is like to fall into the pit, ouer which hee hangerh. Well, this man is euerie impenitent sinner: the pitte is hell, prepared for the diuell and his angels: the twigge is the brittle and fraile life of man: the hunger-bitten beast is death, that is ready euerie houre to knappe our life asunder: the
danger

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danger is fearefull : for man hanging (as it were) over the mouth of hell, when life is ended, vlesse hee doe vse good meanes before hee dye, he then falles to the very bottome of it.

If this bee the misery where-with the careless man is besieged and compassed about every way, and that for his sinnes, why doe men lye in the dead sleepe of securitie? O! it stands them in hand to take vp the voyce of bitter lamentation, and for their offences to howle after the manner of dragons. If men could weepe nothing but teares of blood for their sinnes, if they could dye a thousand times in one day for very griefe, they could neuer be grieved enough for their sinnes.

Of The second Motiue to drawe men to repentance, is, the consideration

consideration of the wretched estate of an impenitent sinner in his death, which is nothing but the * wages and allowance that hee receiveth for his sinne: and it is the very suburbs, or rather the gates of hell. Saint *Paul* compares death to a scorpion, who carries a *sting* in her tail, which is sinne. Now then when impenitent and prophane persons dye, then comes this scorpion and gripes them with her legs, and stabbes them at the heart with her sting. Wherefore the best thing is before death come, to vse meanes to pull out the sting of death. And nothing will doe it but the blood of Christ: let men therefore breake off their sinnes by Repentance: let them come to the throne of grace, and cry: yea, let them fill heauen and earth with cryes for mercy.

* *of sinne.*

Rom. 6. 2
1. Cor. 15
55, 56.

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mercy. Oh, pray, pray, pray
for the pardon of thine owne
personall and particular finnes.
If thou obtaine but one droppe
of G O D S specicall mercy in
Christ, all danger is past. For
Death hath lost his sting ; and
then a man, without danger,
may put an ougly serpent in his
bosome.

The third motiue is the con-
sideration of his estate after
death. When the day of the last
Iudgement shall be, he must bee
brought and set before the tri-
bunall seate of Christ : hee shall
not bee able to escape or hide
himselſe : then the bookes shall
bee brought out, and all his
finnes shall be discovered before
Gods Saints and Angels : the
Diuell and his owne conscience
shall accuse him : none shall bee
aduocate to pleade his cause : he
him-

himselfe shall bee speechlesse,
hee shall at length heare the
dreadfull sentence of Damna-
tion, *Goe ye cursed into hell pre-
pared for the diuell and his angels,*
This thing might mooue the
vilest Atheist in the world to
leauē his wicked wayes, and
come to amendment of life.
Wee see the strongest theefe
that is, when hee is ledde in the
way from the prison to the
barre, leaueth his theeuing, and
behaueh himselfe orderly. And
indeede if hee would then cutte
a purse, it were high time that
hee were hanged. All men by
nature are traytours and ma-
lefactors against God: whiles
wee liue in this world, wee are in
the way going to the barre of
Gods iudgement. The wheele
of the Heauens turneth one
bout euery day, and winderh

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vp somewhat of the threede of our life : whether wee sleepe or wake, we are alwayes comming nearer our end : wherefore let all men daily humble themselves for their sinnes, and pray vnto God that he would bee reconciled vnto them in Christ; and let them endeauour themselves in obedience to all Gods commandments, both in their liues and callings.

Againe, after the last Iudgement there remaines death eternall appointed for him : which stands in these three things. I. A separation from all ioy and comfort of the presence of God. II. Eternall fellowshippe with the diuell and his angels. III. The feeling of the horrible wrath of God, which shall seaze vpon body, soule, and conscience, and shall feede on them

them as fire doth on pitch and
brimstone: and torment them
as a worme crawling in the bo-
dy, and gnawing on the heart:
they shall alwaies be dying, and
neuer dead: alwaies in woe, and
neuer in ease. And this death
is so much the more grienous,
because it is euermlasting. Sup-
pose the whole world to bee a
mountaine of sand, and that a
bird must carry from it but one
mouthfull of sand every thou-
sand yeares: many innumerable
thousands of yeares will bee ex-
pired before thee will haue car-
ried away the whole Moun-
taine: well, if a man should stay
in torment so long, and then
haue an end of his woe, it were
some comfort: but when the
bird shall haue carried away the
mountaine a thousand times: a-
las, alas, a man shall be as farre
from

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from the ende of his anguish
and torment as euer hee was.
This consideration may serue
as an yron scourge to drive
men from their wicked lines.
Chrysostome would haue men
in their meetings in Tauernes
and Feasts, to talke of Hell, that
by often thinking on it, they
might auoide it. A graue and
chaste Matrone, being mooued
to commit folly with a lewde
ruffian; after a long discourse,
shee called for a panne of bur-
ning coales, requesting him for
her sake to holde his finger in
them but one houre; he answered,
that it was an vnkinde re-
quest; to whom shee replyed,
That seeing he would not holde
so much as one finger in a fewe
coales for one small houre, shee
could not yeele to doe the
thing for which shee should bee
tor-

tormented body and soule in hell fire for euer. And so should all men reason with themselves when they are about to sinne. None will bee brought to doe a thing, that may make so much as their finger or tooth to ake: if a man bee but to snuffe a candle, he will first spit on his finger, because he cannot abide the heate of a small and tender flame. Therefore wee ought to haue great care to leaue our finnes, whereby we bring endlesse torment to body and soule in Hell fire, to which our fire is but ice in comparison.

CHAP. IX.

Of Motiues Evangelicall.

Euangelicall Motiues are two especially. The first is taken

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taken from the consideration
of mans redemption. Hee that
redcemed mankinde is G O D
himselfe: as *Paul* saith, that
2. Cor. 5. 9. *God was in Christ, reconciling the
world to himselfe.* Mans sinne is
so vile and hainous in the eyes
of God, that no angell or crea-
ture whatsoeuer was able to ap-
pease the wrath of God for the
least offence. But the Sonne of
God himselfe must come downe
from Heauen, and take mans
nature on him: and not onely
that, but he must also suffer the
most accursed death of the
Crosse, and shed his most pre-
tious heart blood, to satisfie the
Iustice of his Father in our be-
halfe. If a father should be sicke
of such a disease, that nothing
would heale him but the heart
blood of his owne childe, hee
would presently iudge his owne
case

of Repentance. 81

case to be dangerous; and would also now (if euer) to bee recovered, vse all meanes whereby hee might auoyde that disease. So likewise, seeing nothing could cure the deadly wound of our sinne, but a plaister made of the heart blood of Christ; it must make vs acknowledge our pitifull case, and the heinousnesse of the least of our sinnes; and stirre vs vp to newnesse of life.

Againe, considering the end of the redemption wrought by Christ, was to deliuer vs from our euill conuersation in sinne and vnrighteousnesse, we are not to continue, and as it were lie bathing our selues in sinne; For that were, as if a prisoner, after that he had beene ransomed and had his bolts taken off, and were put out of the prison to goe whether hee would, should re-
turne

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turne againe, and desire to lie in
the dungeon still.

Isa. I. 16.
18.

The second Motiue is, that
G O D hath made a promise
to such as truly repent. I. Of

remission of sinnes, Wash you,
make you cleane, take away the e-
uill of your works from before mine
eyes, cease to doe euill, &c. Though
your sinnes were as crimson, they
shall bee made as white as snowe:
though they were as red as scarlet,
they shall be as wooll.

Isa. 55. 6, 8.

And Secke
the Lord while he may bee found,
call vpon him while hee is neare.
Let the wicked forsake his wayes,
and the vnrighteous his owne ima-
ginations; and returne vnto the
Lord, and hee will haue mercy on
him, for hee is very plentifull in
forgiuing. II. Of life euera-
sting, I will not the death of a
sinner, but rather that hee repent
and liue. And, Thus saith the

Ezec. 18.
21. 12.

Lord

Lord vnto the house of Israel. Seeke Amos 5.8.

ye mee, and ye shall liue. III. OF

mitigating or remoouing tem-

porall calamities, Stand in the

Court of the Lords house, and

speake vnto all the City of Iudah,

Ier.26.3.

&c. If so be they will hearken and

turne euery man from his euill

way, that I may repent mee of the

plague which I haue determined to

bring vpon them, because of the

wickednesse of their workes. And,

If wee would iudge our selues, wee

i. Cor. 11.31

would not be iudged, that is, af-

flicted with temporall punish-

ments.

I ioyne with the remoouing

of temporall calamities, the mi-

tigating of them: because they

are not alwayes taken away

when the party repenteth. Af-

ter Davids repentance the child

Sam. 12.14

dieth, and the sword departeth

not from his house. And the

Pro-

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Prophet *Micha* bringeth in the people humbling themselves before God vnder a temporall punishment, saying, *I will beare thy wrath, & cause I haue sinned against thee.* And it is Gods pleasure that the chastisement shall remaine after the party is reconciled to him, that hee may by that meanes bee admonished of his sinne, and bee an example to others.

Mich. 7. 9.

As God hath made these mercifull promises to penitent sinners, so hee hath faithfully performed them, so soone as they haue but begun to repent.

2. Sam. 12.
12.

Example of *Dauid*. Then *Dauid* said vnto *Nathan*, *I haue sinned against the Lord.* And *Nathan* saide to *Dauid*, *Thy sinne is forgiven thee.* Of *Manasses*, when he was in tribulation hee praied vnto the Lord his God, and humbled him.

2. Chr. 33.
12.

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himselfe greatly before the Lord God of his fathers, and prayed vnto him: and God was intreated of him, and heard his prayer. Of the Publican, The Publican, &c. Luk. 18. 13 smote his breast saying, O God be mercifull to me a sinner: I tell you, this man departed iustified to his house, rather then the other.

Of the Theefe, He said vnto Iesus, Lord remember mee when 43.

thou comdest into thy Kingdome.

Then Iesus said vnto him; Verily I say vnto thee, To day thou shalt be with me in Paradise.

Having such notable promises made to Repentance, no man is to draw backe from the practise of it, because of the multitude of his finnes, but rather to doe it. The Pharises said to Christs Disciples, Why Math. 9. 12
eater your master with Publicans and sinners? When Iesus heard it, he

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he said unto them, The whole need
not the Physitian, but they that are
sicke. And, I came not to call the
righteous, but sinners to repen-
Mat. 21. 31. tance. And, Verily, I say unto you,
that Publicans and harlots shall
goe before you into the kingdome of
God.

CHAP. X.

Of the time of Repentance.

THE time of Repentance is
the time present, without
any delay at all: as the Holy
Ghost saith, To day if yee will
heare his voyce. And, Exhort one
another daily, while it is called to
day: lest any of you bee hardened
through the deceitfulnesse of sinne.
Heb. 3. 7. Reasons hereof are these. Life
is vncertaine: for no man know-
eth at what houre or moment,
and after what manner he shall
goe fourth of this world. Be ye
also

of Repentance.

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also prepared therefore, for the day will come at an houre when ye thinke not. This one thing should make a man to hasten his Repentance; and the rather, because many are dead, who purposed with themselves to repent in time to come; but were preuented by death, and shall neuer repent. II. The longer a man liueth in any sinne, the greater danger: because by practise sinne getteth heart and strength. Custome is of such force, that that which men vse to doe in their life time, the same they doe and speake when they are dying. One had three poundes owing to him for to bepayed three seuerall yeares: when that hee was dying, nothing could bee gotten of him, but three yeares, three pounds. A gain, by deferring repentance,

E

men

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Rom. 2.5.

men treasure vp wrath against the day of wrath. If a malefactor for his punishment should bee appointed to carry euery day a sticke of wood to an heap to burne him twentie yeeres after, it must needs bee an exceeding great punishment and misery: and this is the case of euery sinner, who neglecting repentance from day to day, doth thereby employ himselfe in heaping vp the coales of Gods wrath to burne his soule in Hell, when the day of death comes.

III. The more the time is prolonged, the harder it is to repent: the longer a man goes in his sickenesse without physicke, the harder is the recovery. And where the diuell dwels long, hee will hardly bee remooued. The best way to kill a Serpent, is, to crush it in the head when it is

yong.

young. **IV.** It is as meate
and drinke to the diuell to see
men liue in their finnes, defer-
ring repentance: as on the
contrary, there is great ioy a-
mong the Angels of God in
Heauen, when a sinner doth re-
pent. **V.** Late repentance is
feldome or neuer true repen-
tance. For if a man repent when
hee can not sinne as in former
time, as namely in death: then
hee leaueh not sinne, but sinne
leaues him: wherfore the repen-
tance which men frame to them-
selues when they are dying, it
is to bee feared lest it dye with
them. And it is very iust, that
he should be condemned of God
in his death, who condemned
God in his life. *Chrysostome*
saith, that the wicked man hath
this punishment on him, that in
dying hee should forget him-
selfe.

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Selfe, who when hee was liuing,
did forget God. V I. Wee are
with *Abel* to giue vnto God in
sacrifice, euen the fatte of our
flocke: now they which deferre
repentance to the ende, doe the
contrary. Late repenters offer
the flower of their youth to the
diuell: and they bring the lame
and broken Sacrifice of their
old age to God.

CHAP. XI.
OF CERTAINE CA-
ses in Repentance.

I. Case of a Renolt.
VHether a man that
hath professed Christ
and his Religion, yet afterward
in persecution denies Christ, and
forswearth his Religion, may
repent and be saued. *Ans.* It is a
griuous estate: yet a man may
come

of Repentance. 91

come to repentance afterward.
Manasses fell away to Idolatry
and witchcraft; and yet was re-
ceiued to mercy. So did wise 2. Chro. 3

Salomon: and yet no doubt re-
couered, and is receiued to life
euerlasting. My reason is, be-
cause God vouchsafed him to
be a pen-man of some parts of
holy Scripture. And the Scrip-
tures were written, not by such
as were men of God onely, but
bv such as were *holy men of God*. 2. Pet. 1. 2

Peter denyed Christ of know-
ledge against his owne consci-
ence, and that with cursing and
banning: and yet came to Re-
pentance afterward, as appears
by the testimony of Christ, *I*
haue prayed for thee that thy faith Luk. 22. 32
faile not: therefore when thou art
conueried strengthen thy brethren.

Obiect. I. *Mat. 10. 33. Who-*
soeuer shall deny mee before men,
E 3 *him*

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him will I denye before my Father which is in heauen. Answ. The place is onely to bee vnderstood of such a deniall of Christ which is finall.

Obiect. I I I. Hebr. 6.4. It is impossible that they which were once lightened, and haue tasted of the heauenly gift. &c. If they fall away should bee renewed by repentance. And Hebr. 10.26. If wee sinne willingly after that wee haue receiued the knowledge of the truth, there remaines no more sacrifice for sinne. Answ. The places must be vnderstood of sinne which is to death: in which men of desperate malice against Christ, vniuersally and wholly fall away from Religion. For the holy Ghost saith not, If they fall; but, If they fall away. And it is added, That they crucifie the Sonne of God, and make a mocke of

Heb. 6.9.

of him; That they trample under
foote, the Sonne of God; That they
despise the Spirit of God. And the
word translated *willingly*, im- Verse 26
ports somewhat more, namely,
to sinne because a man will, that
is, wilfully. The like answer is
to bee given to the question,
whereby it is demanded whe-
ther men ouertaken with the vn-
naturall sinnes mentioned, *Ro-*
man. 1. 24, 25, 26. may come to
repentance afterward, or no;
namely, that although the sinnes
be hainous and capitall, yet the
grace of repentance is not deni-
ed, as appeareth in the exam-
ple of the Corinthians, *1. Cor.*
6. 9, 10, 11.

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11. Case of Reciduation.

WHether the childe of
God after repentance
of some grieuous sin,
doe fall into the same again, and
come to Repentance the second
time. *Ans.* The case is dangerous,
as we may see by the compari-
son in the body. If one fall into
the relapse of an Ague, or any o-
ther strong disease, it may cost
him his life: and the recouerie
will be very hard. Christ said to
the man that had beene sicke
38. yeares, after that hee had
healed him, *Beholde, thou art*
oh. 5. 14. whole, sinne no more, lest a worse
thing befall thee. And the vn-
Luk. 11. 26 cleane spirit returning takes to
him seauen other spirits worse then
himselfe. Indeepe wee finde no
particular example of recoue-
ry after a relapse, in the Scrip-
tures:

tures : yet no doubt a recovery may bee. Reasons are these. I. Promise is made of Remission of sinnes in Christ without any terme of time : without any limitation to any number or kinds of sinne : saue onely the blasphemie against the Holie Ghost. Therefore there may bee Repentance and Saluation after a relapse. II. Christ telles *Peter*, that hee must forgine, not till seauen times onely (which peradventure he thought to bee very much) but *seauentie seauen times*, and that in one day, if one returne seauenty times, and say, it repents mee. Now if wee must doe this, which haue not so much as a droppe of mercie in vs, in comparison of God : hee will, no doubt, often forgine, euen for one sinne, if men will returne and say, It repenteth me,

Acts 10.

Luk. 17.

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mee, considering that with him
Cal. 130. 7. is plentiful redemption, and he is
a. 5. 6. 7. much in sparing.

III. *Case of Restitution.*

WHether hee that repents,
is to make restitution, if
he haue taken any thing wrong-
fully from his neighbour. *Ans.*

Yea: *Zacharias*, when he repented
and receiued Christ, gaue halfe
of his goods to the poore, and
if he had taken any thing by forged
Luk. 29. 8. canillation, he restored it fourefold.

It is but a bad practise when a
man on his death-bed will very
deuoutly bequeath his soule to
God, and his goods euill gotten
(as his conscience will often cry
in his eare) to his children and
friends, without either restituti-
on or amends making. *Quest.*
But what if a man bee not able

to

to restore. *Answer*, Let him acknowledge the fault, and God will accept the will for the deed. As *Paul* saith in the like case: *If 2. Cor, 8* there be a willing minde, it is accepted according to that which a man hath, and not according to that which he hath not. *Quest.* When a man by restoring shall discredit himselfe, how shall hee restore and keepe his credit? *Ans.* Let him (if the thing to bee restored be of smal moment) make choice of some faithfull or honest friend, who may deliver the thing in the hehalfe of the party concealing his name. *Question*, How if the parties be dead? *Ans.* Let him restore to the heires and successours: if there be none, let him restore to God, that is, to the Church and the poore.

IIII. *Case of teares.*

VHether doth repentance
alwaies goe with teares,
or not. *Ans.* No: for very
pride and hypocrisie will drawe
foorth teares. And some there
are, that can weepe for their
sinnes in the presence of others;
whereas beeing alone, they nei-
ther will nor can. Some againe
are of that constitution of bo-
dy, that they haue teares at
command. And a godly man
with dry cheekes may mourne
to God for his sinnes, and in-
treate for pardon, and receiue
it. Yet in all occasions of dee-
per griefe for sinne, teares will
follow: vnlesse men haue sto-
ny and flinty hearts. And yet
again, though the greatest
cause of sorrow bee offered, the
softest heart that is, sheades not
teares

teares at the first, but afterwards it will. When the body receiues a deepe wound; at the first yee shal see nothing but a white line or dint made in the flesh, without any blood: stay but a while, then comes blood from the wound in great abundance. So at the first the minde is astonished and giues no teares; but after some respite and consideration, teares follow.

V. Case of death.

V Hether the repentant sinner can alwayes shew himselfe comfortable, on his death-bed. *Ans.* Though the comfort of Gods spirit shal neuer be abolished from his heart: yet he cannot alwaies testifie it. For hee may dye of a burning Ague: and by reason of the extremitie of his fittes, be

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bee troubled with idlenesse of head, and break out into railing speeches and blasphemies. Likewise hee may dye of a sicknesse in the braine, and bee troubled with grievous convulsions, so as his mouth shalbe writhen to his eares, his necke turned behinde him, and the very place where he lyeth shall shake through his trembling, as dayly experience will testifie. Neyther is any to thinke this strange. For Salomon saith, *All things (in outward matters) come alike to all: and the same condition is to the iust, and to the wicked: to the good, and to the pure, and to the polluted: and to him that sacrificeth, and to him that sacrificeth not.*

Eccl. 9. 2.

CHAP. XII.

Of the Contraries to Repen-
ance.

Con.

Contrary to Repentance is Impenitency: wherby men continue in one estate, neither sorrowing for sinne, nor turning from it.

It is one of the most grievous judgements that is, if it be finall. For as a sicke man, then is most sicke, when hee feeles the least sickenes, and saith he is well: so miserable man is in most misery, when he feeles no misery, and thinkes himselfe in good estate.

This sinne befallcs them that iudge themselues righteous, needing no repentance. As the *Pharises* in the dayes of Christ, the *Catharists* in the Primitive Church, and the *Anabaptists* in our age. Adde vnto these, such as haue hardened their hearts: so as they can not discern betweene good and euill;
nor

nor tremble at Gods Iudgement, but rather fret and rage against them : till God in his wrath either destroy them , or cast them to finall despaire. As it befell *Julian* the Apostata, who died blaspheming and casting his own blood into the aire.

Betweene the two extreames, Repentance and Impenitencie, is placed counterfeit repentance. For the wicked nature of man can dissemble and counterfeit Gods grace. As the Lord complaineth of the Iewes : *Her rebellious sister Judah, hath not returned vnto mee with her whole heart, but fainedly saith the Lord, Jerem. 3. 10.*

Counterfeit repentance, is, either Ceremoniall, or Desperate.

Ceremoniall, when men repent in outward shew, but not
in

of Repentance. 103

in the truth of heart. As Saul,
Then said Saul to Samuel, *I haue* 1. Sam. 15.
sinned: for I haue transgressed the 24.30.
commandement of the Lord, and
thy word: because I feared the
people and obeyed their voice. Now
therefore I pray thee take away my
sinne, and turne againe with mee,
that I may worship the Lord, &c.
Againe, *I haue sinned, but honour*
mee I pray thee, before the Elders
of my people. Of Ahab, When A- 1. King. 21.
hab heard these words, he rent his 27.29.
cloathes, and put on sackecloth, and
fasted, and went softly. And the
word of the Lord came to Eliah,
saying, Seest thou how Ahab is
humbled before me?

Dissembled repentance may
be discerned, because men, after
a time returne to their old byas
again. Pharaoh king of Egypt
said vnto Moses and Aaron,
Pray vnto the Lord that he may
take

Exod. 8,

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take away the frogges from me and from my people. And when Egypt was smitten with haile, he said, I

Exod. 9.29 haue now sinned: and the Lord is righteous: but I and my people are wicked: Pray yee vnto the Lord, that there bee no more mighty thunder and haile. Againe, troubled with grasshoppers, he said,

Exod. 10.
16.

I haue sinned against the Lord your God, and against you, and now forgie me my sinne onely this once, &c. Now marke the issue

Exod. 8.15

of all: when Pharaoh saw that he had rest giuen him, hee hardened his heart, and bearkened not vnto them, as the Lord had said. This is the ordinary and common repentance that most men practise in the world.

Desperate repentance commonly called Penitence, is, when a man hauing only Gods iudgements before his eies, is smitten with

with horror of conscience ; and wanting assurance of Gods mercy, despaire finally. This was Judas repentance, who when he had brought againe the thirty pieces of siluer, confessed his fault, and went and hanged himselfe. Mat. 27. 32

CHAP. XIII.

*Of corruption of the doctrine
of Repentance.*

THe Church of Rome at this day hath corrupted the auncient doctrine of Repentance, beeing one of the speciall points of religion. The corruptions are especially fixe.

The first, that they make repentance or penance to be a sacrament, which can not bee: because it wants an outward signe. And though some say, that the words which the Priest rehearseth in absolution, are the signe, yet

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yet that cannot be ; because the signe must be, not onely audible but also visible.

The second , that a sinner hath in him a naturall disposition, which being stirred vp by Gods preuenting grace, he may and can worke together with Gods Spirit in his owne repentance. But indeede all our Repentance is to bee ascribed to Gods grace wholly. The soule of man is not weake, but starke dead in sinne : and therefore it can no more prepare it selfe to repentance, then the body being dead in the graue can dispose it selfe to the last resurrection.

Ephes. 2. 1.

The third corruption, that contrition in Repentance must bee sufficient. A thing impossible. For sinne doth so greatly offend Gods maiesty, that no man

man can neuer mourne enough for it.

The fourth, that contrition doth merite remission of sinne.

An opinion that doth derogate much from the al-sufficient merits of Christ.

The fifth, that hee that repents, must confesse all the sins that he can remember, with all their circumstances to his owne priest, or one in his stead, if he will receiue pardon. This kinde of confession is a meere forgery of mans braine. I. There is neyther precept nor example of it in the Scriptures. II. *Dauid* and others haue repented, *Psal. 32. 3.* and haue receiued remission of *2. Sam. 12.* their sinnes without confessing ^{12.} of their sinnes in particular to any man.

The last, that the sinner by his workes and sufferings must make

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make satisfaction to God for the temporall punishment of his finnes. A flatte blasphemie.

1. Ioh. 1. 7.
& 2. 1.

The Scriptures mention no other satisfaction but Christs; and if this bee sufficient, ours is needlesse: if ours bee needefull, his imperfect. Papists write that both may stand together. Christs satisfaction (say they) is as a plaister in a box vnappplied: mans satisfaction as a means to apply it: because it prepares vs to receiue it. Ah, good diuinity: for euen in common sense the satisfaction of Christ must first be applied to the person of man, that it may please God: before the workes (which they tearme Satisfaction) can any way be acceptable to God.

To conclude, the Romish doctrine of Repentance, is the right way to hell. For when a
sinner

finner shall be taught, that hee must haue sufficient sorrow for his sinne: and withall, that hee must not beleue the remission of his owne sinnes particularly: when sorrow comes vpon him, and he wants sound comfort in Gods mercie, hee must needes fall into Desperation without recouery. Therefore the Papists in the houre of death, (as wee haue experience) are glad to leaue the trumpery of humane satisfactions, and to rest only for their iustification, on the obedience of Christ.

Laud Deus.

THE COM- bate of the Flesh and Spirit.

Gal. 5. 17. *For the flesh lusteth
against the spirit, and the spirit
against the flesh: and these are
contrary one to an other, so that
ye can not doe the things which
ye would.*

THE Apostle Paul from the
beginning of this Chapter
to the 13. verse exhorts the Ga-
latians to maintaine their Chri-
stian liberty: and from thence
to the end of the Chapter, he
perswades them to other speci-
all duties of godlinesse. In the
thirteenth verse he stirres them
vp to bee seruiceable one to an-
other by loue: in the fifteenth
verse

the Flesh and Spirit. III

verse hee dissuades them from contentions and doing of injuries. In the 16. verse he shewes the remedy of the former sins, which is, to walke according to the Spirit. In the seventeenth verse hee renders a reason of the remedy, the force whereof is this. The Flesh and the Spirit are contrary: wherefore if yee walke according to the Spirit, it will hinder the flesh, that it shall not carry you forward to do injuries and live in contentious, as otherwise it would.

In this verse wee have to observe five points. The first, that there is a combat between the Flesh and the Spirit; in these words, *The Flesh lusteth against the Spirit, and the Spirit against the Flesh.* The second is, the matter of this combat, which stands in the contrary

trary lasting of the flesh and the spirit. The third is, the cause of the combate, in these words, *And these are contrary*. The fourth is the subiect or person in whom this combate is, noted in these words, *So that ye, the Galatians*. The last is the effect of the combate, in the last words *that they cannot doe, &c.*

Touching the combate it self, diuers points are to be considered. The first, what these two, which make the combate, namely, the flesh and the spirit, are. They haue diuers significations. First of all; the spirit is taken for the soule, and the flesh for the body. But so they are not taken in this place. For there is no such combate betweene the body and the soule: both which agree together to make the person of one man.

Second

Secondly, the spirite signifieth naturall reason, and the flesh the naturall appetite or concupiscence. But they cannot bee so vnderstood in this place. For the spirite here mentioned doth fight euent against naturall reason: which though it serue to make a man without excuse, yet is it an enemy to the spirite. Thirdly, the spirit signifies the Godhead of Christ, and the flesh the manhood; but it must not bee so taken here. For then euery man regenerate should bee deified. Lastly, the spirite signifieth a created quality of holinesse, which by the holy Ghost is wrought in the minde, will, and affections of man: and the flesh, the naturall corruption or inclination of the minde, wil, and affections to that which is against the lawe. In this sense

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these twaine are taken in this place.

Secondly, it is to bee considered how these twain, the flesh & the spirit can fight together, beeing but meere qualities. And wee must know, that they are not severed asunder, as though the flesh were placed in one part of the soule, and the spirite in another: but they are ioyned and mingled together in all the faculties of the soule. The mind or vnderstanding part, is not one part flesh, and another spirit, but the whole mind is flesh, and the whole minde is spirite; partly one, and partly the other. The whole will is partly flesh, and partly spirite: the flesh and the spirit, that is, grace and corruption, not serued in place, but onely in reason to bee distinguished. As the ayre in the
daw-

dawning of the day is not wholly light, or wholly darke, as at mid-night and at noone day: neyther is it in one part light, in an other part darke: but the whole ayre is partly light, and partly darke throughout. In a vessell of lukewarme water, the water it selfe is not onely hote, or onely colde; or in one part hote, and in another part cold: but heate and cold are mixt together in euery part of the water. So is the flesh and the spirit mingled together in the soule of man: and this is the cause why these two contrary qualities fight together.

Thirdly, in this combate we are to consider what equality there is betweene these two combates, the flesh and the spirit. And we must know, that the flesh vsually, is more in measure

sure then the spirit. The flesh is like the mighty giant *Goliath*, and the spirit is little and small like young *David*. Hence it is, that *Paul* calles the *Corinthi-*

Cor. 3. 1. *ans* which were men iustified and sanctified, carnall. I could not (saith he) brethren, *speake vnto you as vnto spirituall, but as vnto carnall, as vnto Babes in Christ.*

phel. 4. 13 And none can come to bee tall men in Christ according to the age of the fulnesse of Christ, till after this life. And the speech which is vsed of some Diuines, That the regenerate man *hath but the reliques of sinne in him*, must be vnderstood warily, else it may admitte an vntruth. As for the measure of grace, it can
rom. 8. 23. be but small in respect, whereas we doe receiue but the *first-fruits of the spirit* in this life, and must waite for the accomplishment

ment of our Redemption till the life to come. For all this, the power and efficacie of the Spirit is such, that it is able to preuaile ordinarily against the flesh. For the flesh receiues his deadly wound at the first instant of a mans conuersion, and continually dyeth after by little and little: and therefore it fights but as a maymed souldier. And the Spirit is continually confirmed and encreased by the holy Ghost: also it is lively and stirring, and the vertue of it is like muske, one graine whereof will giue a stronger smell, then many ounces of other perfumes. Some may say, that the godly man doth more feeble the flesh then the spirit? and therefore that the flesh is euery way more then the spirit. I answer, That we must not measure our estate

adT F 4 by

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by feeling, which may easily deceiue vs. A man shall feele a paine which is but in the toppe of his finger, more sensibly then the health of his whole body: yet the health of the bodie is more then the paine of a finger. Secondly, we feele corruption, not by corruption, but by grace: and therefore men, the more they feele their inward corruptions, the more grace they haue.

Thus much of the combate it selfe: now let vs come to the manner of this fight.

It is fought by *lusting*. To lust, in this place signifieth to bring forth and to stirre vp motions and inclinations in the heart, either to good or euill.

Lusting is two-folde: the lusting of the flesh, and the lusting of the Spirit.

The

The lusting of the flesh hath two actions: the first is to ingender euill motions and passions of selfe-loue, enuy, pride, vnbeleefe, anger, &c. Saint James saith, That men are enticed and drawne away by their owne concupiscence. Now this enticing is onely by the suggestion of bad cogitations and desires. This action of the flesh made S. Paul say, that he was carnall, solde vnder sinne. Lam. 1
Rom. 7

The second action of the flesh, is to hinder, and quench, and ouerwhelme the good motions of the Spirit. Paul found this in himselfe, when he saide, I see another Law in my members rebelling against the law of my mind, and leading me captiue to the law of sinne. By reason of this action of the flesh, the man regenerate is like to one in a slumber. Rom. 7

ber troubled with the disease called *Ephialtes* or the Mare: who thinks that he feels something lying on his breast as heavy as a mountaine: and would faine haue it away, whereupon he strives and labours by hands and voyce to remooue it, but for his life cannot doe it.

On the contrary, the lusting of the Spirit containeth two other actions. The first is, to beget good meditations, motions, inclinations, and desires in the minde, will, and affections. Of this *David* speaketh; *My reynes teach mee in the night season*: that is, my minde, affection, and will, and my whole soule beeing sanctified and guided by the spirit of God, doe minister vnto mee consideration of the way in which I ought to walke. *Isayas* prophe-

prophecying of the Church of the new Testament, saith, *When a man goeth to the right hand or to the left, hee shall heare a voyce, saying, Here is the way, walke in it.* Which voice is not onely the outward preaching of the Ministers, but also the inward voice of the Spirit.

The second action of the Spirit, is to hinder and suppress the badde motions and suggestions of the flesh. Saint Iohn saith, *hee that is borne of God sinneth not, because his seede remaineth in him,* that is, grace wrought in the heart by the holy Ghost, which resisteth the rebellious desires of the flesh. 1-Ioh. 3

That the manner of this fight may more cleerely appeare, we must examine it more particularly. In the soule of man there bee two speciall parts, the mind
and:

In the mind there is a double combate. The first is betweene knowledge of the word of God, and naturall ignorance or blindnesse. For seeing wee doe in this life knowe but in part: therefore knowledge of the truth must needes bee ioyned with ignorance in all that are enlightened: and one of these being contrary to another, they striae to overshadow and overcast each other.

Hence wee may learne the cause why excellent Diuines do vary in diuers points of Religion: and it is, because in this combate, naturall blindnes yet remaining, preuaileth more or lesse. Men that are dimme sighted, and can not discern without spectacles, if they be set to discry a thing a farre off, the
most

most of them would be of diuers opinions of it. And men enlightened and regenerate in this life do but see *as in a glasse darkly*. Againe, this must teach all Students of Diuinity often to suspect themselves in their opinions and defences : seeing in them that are of soundest iudgment the light of their vnderstanding is mixed with darknesse of ignorance. And they can in many points see but as the man in the Gospell, who when our Sauour Christ had in part opened his eyes, sawe men walking, not as men, *but in forme of trees*. Also this must teach al that read the scriptures, to iuuocate and call vpon the name of God, that he would enlighten them by his spirit, and abolish the mist of naturall blindness. The Prophet *David* was
wor-

worthily enlightened with the knowledge of Gods word, so as he excelled the ancient and his owne teachers in wisedome: yet beeing priuy to himselfe touching his owne blindnesse, often prayeth in the Psalmes, *Inlighten my eyes that I may understand the wonders of thy Law.*

By reason of this fight, when naturall blindnesse preuailes, the childe of God truly enlightened with knowledge to life euerlasting, may erre, not onely in lighter points, but euen in the very foundation of Religion, as the *Corinthians* and the *Galatians* did. And as one man may erre, so an hundred men may also: yea a whole particular Church; & as one Church may erre, so an hundred more may. For in respect of this combate, the estate and condition of all men

men is alike. Whence it appeareth that the Church militant vpon earth is subiect to errour. But yet as the diseases of the body bee of two sorts; some cureable, and some incurable, which are to death; so likewise errours are. And the Church, though it be subiect to sundrie falles, yet it cannot erre in foundation to death: the errours of Gods children be curable. Some may heere say, If all men and Churches bee subiect to errour, then it shall not be good to ioyne with any of them, but to separate from them all. I answer, though they may and doe erre, yet wee must not separate from them, so long as they doe not separate from Christ.

The second combate in the minde, is betweene faith and vnbeleefe. For faith is imperfect, and

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and mixt with the contrary, vnbeleefe, presuming, doubting, &c. As the man in the Gospel saith, *Lord I beleene, helpe mine vnbeleefe.*

By reason of this fight, when vnbeleefe preuaileth, the very childe of God may fall into fits and pangs of despayre: as *Job* and *Dauid* in their temptations did. For *Dauid* once considering the prosperitie of the wicked, brake out into this speech

Psal. 73. 13. Certainly I haue clenfed mine heart in vaine, and washed mine hands in innocencie. Yea, this despayre may be so extreame, that it shall weaken the body and consume it, more then any sickenesse. No man is to thinke this strange in the childe of God. For though hee despaire of his election and saluation in Christ, yet his desperation is neither totall nor

final

vn. finall. It is not *totall*, because
ng, hee doth not despaire with his
spel whole heart, faith euen at that
ime instant lusting against despaire.
It is not *finall*, because hee shall
hen recover before the ende of this
ery life.

fit To proceede, the combate in
Vol the will is this. The will partly
on willeth and partly nilleth that
de which is good at the same in-
ic stant: and so likewise it willeth
ch and nilleth that which is euill:
ar because it is partly regenerate,
si and partly vregenerate. The
yr affections likewise, which are
al placed in the will, partly em-
m brace and partly eschewe their
N objects: as Loue partly lo-
i ueth, and partly doth not loue
g God, and things to bee loued:
n Feare is mixed and not pure
e (as Schoolemen haue dreamed)
but partly *filiall* partly *seruile*,
bon cau-

causing the childe of G O D to stand in awe of God, not onely for his mercies, but also for his iudgements and punishments. The will of a man regenerate is like to him that hath one legge sound, the other lame: who in euery steppe which hee makes, doth not wholly halt, or wholly goe vpright, but partly goe vpright, and partly halt. Or like a man in a boate on the water: who goeth vppward because hee is carried vppward by the vessell: & at the same time goes downward, because he walkes downward in the same vessell at the same instant. If any shall say, that contraries cannot be in the same subiect: the answer is, that they cannot, if one of them be in his full strength in the highest degree: but if the force of them both bee delayed & weakened,

*In gradibus
remissis, non
in summis.*

ned, they may bee ioyned together.

By reason of this combate, when corruption preuaileth against grace in the will and affections, there ariseth in the godly a certaine *Deadnesse* or *Hardnesse* of heart, which is nothing else but a want of sense or feeling. Some may say, that this is a fearefull iudgement: but the answer is, That there bee two kinds of hardnesse of heart; one which possesseth the heart, and is neuer felt: this is in them, who Eph. 4. 19. have their consciences seared Zach. 7. 11. with an hot yron; who by reason of custome in sinne are past all feeling, who likewise despise the meanes of softening their hearts. And indeede this is a fearefull Iudgement. There is another hardnesse of heart which is felt; and this is not so dangerous

rous as the former : for as wee
 feele our sicknesse by contrary
 life and health : so hardnesse of
 heart, when it is felt, argueth
 quicknesse of grace and softnes
 of heart. Of this *David* often
 complayned in the Psalmes : of

Esa. 65. 17. when they say, *Why hast thou
 hardened our hearts frō thy waies?*

Thus much of the manner of
 the combate in particular : be-
 fore we proceed any further, let
 vs marke the issue of it, which
 is, to preuaile against the flesh.

The spirit preuayleth against
 the flesh at two times : in the
 course of mans life, and at his
 ende ; but yet with some foile
 receiued.

I say the Spirit preuailes not
 in one instant, but in the whole
 course of mans life. So Saint
John saith, *Hee which is begotten*

of God sinneth not: for hee preserveth himselfe: the grace of God in his heart ordinarily preuailing in him. And *Paul* makes it the property of the regenerate man, to walke according to the spirit, which is not now and then to make a steppe forward, but to keepe his ordinary course in the way of godlinesse. As in going from *Barwicke* to *London*, it may bee a man now and then will goe amisse: but hee speedily returneth to the way againe, and his course generally shall be right.

Againe, the spirit preuaileth in the ende of a mans life. For then the flesh is vtterly abolished, and sanctification accomplished: because no vncleane thing can enter into the kingdome of heauen.

This further must bee conceived,

ued, and when the spirit pre-
uayles, it is not without resi-
stance and striving: as *Paul* te-
stifieth, *I doe not the good which I*
would, but the euill which I would
not, that doe I. Which place is
not to bee vnderstood onely of
thoughts and inward motions
(as some would haue it) nor of
particular offences: but of the
generall practise of his duty or
calling, through the whole
course of his life. And it is like
the practise of a sicke man, who
hauing recouered of some grie-
uous disease, walkes a turne or
twaine about his chamber, say-
ing, ah, I would faine walke vp
and downe, but I cannot: mea-
ning, not that hee cannot walke
at all, but signifying that he can
not walke as hee would, being
soone wearied through faint-
nesse.

I added

I added further, that this preuailing is without foiles. A foile is, when the flesh for the time vanquisheth and subdueth the spirit. In this case the man regenerate is like a souldier, that with a blow hath his brain-pan cracked, so as he lies groueling, astonished, not able to fight: or like him that hath a fitte of the falling sicknesse, who for a time lyes like a dead man. Hence the question may be mooued whether the Flesh preuayling doth not extinguish the Spirit, and so cut off a man from Christ, till such time as he be ingrafted againe. The answer is this: There be two sorts of Christians: one, who doth onely in shew and name professe Christ: and such an one is no otherwise a member of Christs mysticall body, then a wooden legge
set

set to the body is a member of the body. The second is he that in name and deede is a liuely part and member of Christ. If the first fall, he cannot bee said to be cutte off, because hee was neuer ingrafted. If the second fall, hee may bee and is cut off from Christ. But marke how: hee is not wholly cut off, but in some part, namely, in respect of the inward fellowship and communion with Christ, but not in respect of coniunction with him. A mans arme taken with the dead palsie, hangs by, and receiueth no heate, life, or sense from the rest of the members, or from the head; yet for all this, it remaines still vnited and coupled to the body, and may againe bee recovered by plaisters and phyicke: so after a grieuous fall the childe of God
feele

feels no inward peace & comfort, but is smitten in conscience, with the trembling of a spiritual palse for his offence: and yet indeede still remaineth before God a member of Christ in respect of coniunction with him, & shall be restored to his former estate after serious repentance.

And God permitteth these foiles for weighty causes: first, that men might be abashed and confounded in themselves with the consideration of their vile natures, and learne to swell with pride; because of Gods grace. *Paul* saith that after hee had bin rapt vp in the third heauen, *the Angel of Satan was sent* 2. Cor. 12
to buffet him, and (as we said) to 7.
beate him blacke and blew, that hee might not be exalted out of measure: The second, that we may learne to deny our selues,
and

and cleaue vnto the Lord from
the bottome of our hearts. *Paul*
saith that he was neere to death,
That hee might not trust in him-
Cor. 19. selfe, but in God who raiseth the
dead.

Thus much of the manner
of the combate: now followeth
the cause of it.

The cause is the contrarietic
that is betweene the flesh and
the spirit. As *Paul* saith, *The*
Wisdom of the flesh is enmitie to
God.

Hence wee are taught, that
since the fall there is no free-wil
in man, in spirituall matters con-
cerning either the worshippe of
God, or life euermlasting. For
flesh is nothing else but our na-
turall disposition; and man is
nothing else but flesh by nature:
for the spirit comes afterward
by grace: and the flesh is flat
con-

contrary to the spirit, which makes vs do that which is pleasing vnto God. Wherefore the will naturallly is a flat bondslauē vnto sinne.

Againe, hence we may learne that it is not an easie matter to practise Religion: which is to liue according to the spirit, to which our naturall disposition is as contrary as fire to water: wherefore if we will obey God, we must learne to force our natures to the duties of godlines; yea, euen sweat and take paines therein.

Lastly, here wee may learne the nature of sinne. The spirit is not a substance, but a quality: and therefore the flesh which is nothing else but originall sin, and is contrary to the spirit, must also be a quality: for such as the nature of one contrary is,

such is the other. There is in every man the substance of body and soule, this cannot bee sinne, for then the spirite also should be the substance of man. There is also in the substance, the faculties of body and soule: and they cannot bee sinne, for then every man should haue lost the faculties of his soule by *Adams* fall. Lastly, in the faculties there is a contagion or corruption which carrieth them against the law: and that is properly sinne and the flesh, which is contrary to the spirit.

The fourth point is, touching the persons in whom this combat is. *Paul* sheweth who they are, when hee saith, *So that ye cannot, &c.* where it appears, that such as haue this combat in them, must bee as the *Galatians*, men iustified and sanctified:

ed: and yet not all such, but onely they that bee of yeares: for the infants of the faithfull, howsoever we must repute them to belong vnto the Kingdome of Heauen, and therefore to be iustified & sanctified: yet because they doe not commit actuall sinne, they want this combate of the flesh and spirit, which standeth in action. As for those which bee vnregenerate, they neuer felt this fight. If any say, that the worst man in the world when hee is about to commit any siene, hath a strife and fight in him; it is true indeede: but that is another kind of combate which is betweene the conscience and the heart. The conscience on the other part terrifying the man from sinne: the will and the affections haling and pulling him thereunto: the will

and the affections wishing and desiring that sinne were no sin, and Gods commaundement abolished : whereas contrariwise the conscience with a shrill voice proclaimeth sinne to bee sinne. This fight was in *Pilate*, who by the force of his conscience feared to condemne Christ : and yet was willing, and yeelded to condemne him, that hee might please the people.

Furthermore, this combate is in the regenerate but during the time of this life. For they which are perfectly sanctified feelee no strife. If any shall say, that this combate was in Christ when he said, *Father, if it be thy will, let this cup passe from me, yet not my will but thine be done* : Indeede heere is a combate, but of another sort ; namely, the fight of two diuers desires ; the one was

was a desire to doe his Fathers will, in suffering the death of the Crosse: the other a naturall desire (which was no sinne but a meere infirmitie of humane nature) whereby hee in his manhood desires (as the manner of Nature is to seeke the preservation of it selfe) to haue the cursed death of the Crosse remooued from him.

The fifth point is, the effect of this combate, which is, to make the man regenerate, *That hee cannot doe the things which he would:* and this must bee ynderstood in things both good and euill.

And first, hee cannot doe the euill which hee would for two causes. First, because he cannot commit sinne at what time soeuer he would. *S. Iohn saith, He that is borne of GOD sinneth not,* 1. Ioh. 3.
G 4 neither

(neither can he sinne, because he is borne of God, that is, he cannot sinne at his pleasure, or when he will. Ioseph when, he was assaulted by Putiphars wife to adultery: because the grace of God abounded in him, whereby hee answered her, saying, Shall I doe this, and sinne against God? hee could not then sinne. Lot, because his righteous heart was griued, in seeing and hearing the abominations of Sodome, could not then sinne as they of Sodome did. Hence it appeareth, that such persons as liue in the daily practise of sinne against their owne consciences, (though they bee professours of the true Religion of Christ) haue no foundnesse of grace in them.

Secondly, the man regenerate cannot sinne in what manner he would:

would: and there be two reasons thereof. First, he cannot sinne with *full consent* or will, or with all his heart: because the will so far forth as it is regenerate, resisteth and draweth backe; yea, even then when a man is carried headlong by the passions of the flesh, hee feeleth some contrary motions of a regenerate conscience. It is a true rule, that sinne doth not reigne in the regenerate. For so much grace as is wrought in the mind, will, affections: so much is abated proportionally of the strength of the flesh. Wherefore when hee commits any sinne, hee doth it partly willingly, and partly against his will. As the mariners in the tempest, cast *Jonas* into the sea willingly: for else they had not done it: and yet against their wils too: which appeares be-

because they prayed, and cast their goods out of the shippe, and laboured in the rowing against the tempest, and that very long before they cast him out. And heerein lies the difference betweene two men committing one and the same sinne, the one of them being regenerate, the other vnregenerate. For the latter finnes with all his heart and with full consent, and so doth not the first. Secondly, though hee fall into any sinne, yet he doth not lie long in it, but speedily recouers himselfe, by reason of grace in his heart.

Hence it is manifest, that *sins of infirmitie* are committed onely of such as are regenerate. As for the man vnregenerate, hee cannot sinne of infirmity, whatsoever some falsly thinke. For he is not weake, but starke dead
in

in sinne. And sinnes of infirmittie are such onely as rise of constraint, feare, hastinesse, and such like suddaine passions in the regenerate. And though they sinne of weaknesse often by reason of this spirituall combate, yet they do not alwaies for they may sinne against knowledge and conscience, of presumption. To come to the second point: the regenerate man cannot *doe the good which he would*: because hee cannot doe it perfectly and soundly, according to Gods will, as he would. *Paul saith, To Will is present with me, but I finde* Rom. 6. 18 *no meanes (καρποδοῦν) perfectly to doe that which I would.* In this point the godly man is like a prisoner that is gotten forth of the gayle, and that hee might escape the hand of the Keeper, desires and strives with all his heart

heart to runne an hundred miles in a day; but because hee hath strait and weighty bolts on his legges, cannot for his life creepe past a mile or twaine, and that with chafing his flesh, and tormenting himselfe. So the seruants of God doe heartily desire, and indeauor to obey God in all his commandements: as it is said of King *Iosias*, *That he turned to God with all his heart, with all his soule, with al his might, according to all the laws of Moses, &c.* yet because they are clogged with the bolts of the flesh, they performe obedience both slowly and weakely, with diuers slips and falls.

Thus much of the combate: now let vs see what vse may bee made of it.

First of all, by it wee learne what is the estate of a Christian man

King. 23.

5.

man in this life. A Christian is not one that is free from all euil cogitations, from rebellious inclinations and motions of will and affections, from all manner of slips in his life and conuersation: for such an one is a meere deuiſe of mans braine, and not to bee found vpon earth. But indeede he is the ſound Chriſtian, that feeling himſelfe laden with the corruptions of his vile and rebellious nature, bewailes them from his heart, and with might and maine fights againſt them by the grace of Gods ſpirit. Again, here is ouerthrowne the Popiſh opinion of Merite, and Iuſtification by Workes of grace, on this manner. Such as the cauſe of Workes is, ſuch are Workes themſelues. The cauſe of workes in man, is the mind, will, and affections ſanctified:

fied: in which, the flesh and the spirit are mixed together, as hath bin shewed before. Therefore workes of grace, even the best of them are mixt workes, partly holy, and partly sinnefull. Whereby it is euident to a man that hath but common sense, that they are not answerable to the righteousnesse of the Law: that therefore they can neither merite life, or any way iustifie a man before God. If any reply, that good works are the works of God spirit, & for that cause perfectly righteous: I answer, it is true indeede, they come from the holy Ghost that can not sinne, but not onely or immediately. For they come also from the corrupt minde and will of man, and in that respect become sinfull; as sweet water issuing out of a pure fountaine, is
by

by a filthy channell made corrupt.

Thirdly, we doe hence learne that concupiscence or originall sinne, is properly and indeede, sinne after baptisme, though it please the Councell of Trent to decree otherwise. For after baptisme it is flatte contrary to the spirit, and rebels against it. Papists object, that it is taken away by baptisme. *Answ.* Originall sinne or the flesh is taken away in the regenerate thus. In it there be three things; the guilt, the punishment, the corruption: the first two are quite abolished by the merite of Christs death in baptisme: the third, that is, the corruption remaineth still: but marke in what maner: it remaines weakened, it remaines not imputed to the person of the beleever.

Lastly,

Lastly, hereby we are taught to be watchfull in prayer: *Watch and pray* (saith Christ), &c. *for the spirit is ready, but the flesh is weake.* Rebecca, when two twinnes strove in her wombe was troubled and said: Why am I so? wherefore shee went to aske the Lord, namely, by some Prophet. So when we feelee this inward fight, the best thing is, to haue recourse to G O D by prayer, and to his word, that the spirit may bee strengthened against the flesh. As the children of Israel by compassing the city of Ierico seauen dayes, and by sounding rammes hornes, ouerturned the walles thereof: so by serious inuocation of G O D S name the Spirit is confirmed, and the turrets and towers of the rebellious flesh battered.

The

The voyce of a man

{ Euill, I doe that which
is euill, and I will doe
it.

1. Carnal,
of

{ Good. I doe not that
which is good, and I
will not doe it.

{ Euill. I doe the euill which
I would not.

2. Rege-
nerate, of

{ Good. I doe not doe
the good which I
would.

{ Euill. I doe not that which
is euill, and I will not
doe it.

3. Glori-
fied, of

{ Good. I doe that which
is good, and I will doe
it.

LAYS DEO.





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100-9